

*The book you have been looking for and could not find*

# Popular Outline of Church History

*By Frederick J. Gielow, Jr., B.D.*

The future progress of the church will be determined in large measure by the great rank and file of lay members. In order that, as they build for the future, they may profit by the experiences of the past, it is necessary for them to become familiar with the important events in history and with the problems that their predecessors attempted to solve.

The current trend toward unity in the church of Christ should urge laymen to consider intelligently all that is involved, in order that permanent and substantial unity may be realized. In this way the church will be able to avoid experiments based on reckless emotionalism, many of which have already been tried and found wanting in the history of the church.

The author endeavors to interpret the causes of division in the church and to indicate the relation between divisions, human authority and ecclesiastical centralization. He also calls to the reader's attention the success of an experiment in unity in the history of the church in America, in which may be found the genesis of the current unity agitation, the merit and success of which may be attributed to its thoughtful application of Christ's own solution to the problem.

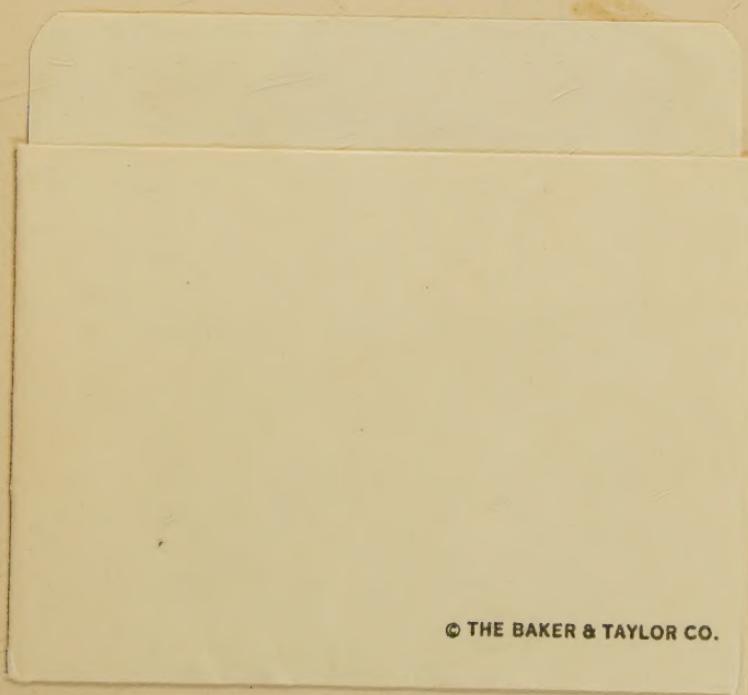
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Christ" and organic union in a worldly, ecclesiastical machine is outlined. The evils of an ambitious, efficient, centralized machine are discussed frankly, including corruption and persecution and warfare in the interest of churchly power. These evils are contrasted with the benefits of the ideal "unity in Christ." The methods of forcing organic union by the authority of the state and of the church are specified.

Among the other essential points discussed are: 1. The influence of religious doctrines on the lives of the people. 2. Methods of missionary activity and their respective results. 3. Relation between organized religion and education. 4. The church, the accumulation of property and taxation. 5. Conflict in current religious thought. 6. Progress in religious education. 7. The future of the church, and many other subjects.

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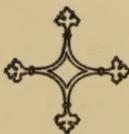
# Popular Outline

... of ...

# Church History

BY

FREDERICK J. GIELOW, Jr., B.D.



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To my dear friend  
EMILY RICHARDSON  
to whose loyalty to Christ the  
author of this book is indebted for  
his own return to the exclusive  
authority of Christ Jesus,  
this volume is dedicated.



## TABLE OF CONTENTS

CHAPTER.	PAGE.
I. Religious and Social Conditions in the Apostolic Age .....	7
II. The Apostolic Church of Christ.....	12
III. Martyrs for Christ.....	17
IV. Greek and Jewish Influences.....	21
V. The Problem of Christian Unity.....	24
VI. Missionary Expansion in the First Century.....	27
VII. The Attacks of Pagan Philosophy.....	30
VIII. The Christian Reply.....	34
IX. The Conversion of Constantine.....	37
X. Controversies within the Church.....	40
XI. The Problem of Unity for Four Centuries after the Apostolic Age.....	45
XII. The Development of the Hierarchy.....	48
XIII. Life in the Church during the Five Centuries Following the Apostolic Period.....	52
XIV. The Rise of Papal Supremacy.....	55
XV. The Conflict between Pope and Emperor.....	60
XVI. Life, Doctrine, Worship and Expansion, 771 A. D.-1085 A. D.....	66

<b>XVII.</b> The Problem of Christian Unity, 771-1083	73
<b>XVIII.</b> The Struggle to Retain Papal Supremacy	78
<b>XIX.</b> Scholasticism	88
<b>XX.</b> Papal Headquarters Moved to France.....	92
<b>XXI.</b> Rise of the Rebellion against Rome.....	96
<b>XXII.</b> The Protestant Revolt in Germany.....	102
<b>XXIII.</b> The Reformation in Switzerland.....	110
<b>XXIV.</b> The Reformation in England.....	115
<b>XXV.</b> The Reformation on the Continent.....	120
<b>XXVI.</b> Efforts of the Papacy to Regain Control..	126
<b>XXVII.</b> Religious Wars on the Continent.....	132
<b>XXVIII.</b> Religious Wars in England.....	138
<b>XXIX.</b> Controversies among Protestants.....	142
<b>XXX.</b> Religious Motives in the Colonization of America .....	148
<b>XXXI.</b> The Rise of Rationalism and Infidelity....	156
<b>XXXII.</b> The Revival of Faith.....	162
<b>XXXIII.</b> The Relation between Rome and Protes- tantism .....	168
<b>XXXIV.</b> American Denominationalism .....	175
<b>XXXV.</b> The Protest against Denominationalism....	184
<b>XXXVI.</b> The Future of the Church.....	194

# Popular Outline of Church History

## CHAPTER I.

### RELIGIOUS AND SOCIAL CONDITIONS IN THE APOSTOLIC AGE.

#### *1. The Church of Christ Established.*

The church of Christ was established at Jerusalem directly after the unique Pentecost experience of the apostles. It made its advent into a world that was partially prepared for it, but on the other hand very hostile to it. In order to understand the program of the early church, it is necessary to note the conditions within the world which it had to face and with which it had to wrestle.

#### *2. Moral and Religious Poverty of the Age.*

It has often been assumed that the religious and moral life of the people who lived in the time of Christ and the apostles had become so rich and lofty that the people were ready to reach out to make further moral and spiritual progress. Nothing could be more different from actual facts than such an assumption. When Christ came into the world, the world was suffering religious poverty. The pagan world was forsaking its crude religions and lapsing into pure skepticism. The Hebrew world had already departed from the noble ideals of its prophets and had allowed its faith to become a cold, formal ritualism,

### *3. The Need for Religion Felt.*

Although it seemed as though men's feeling of need for divine guidance was no longer felt, it is certain that this feeling could never be torn out of the human heart entirely. Among the common people there were some honest souls whose hearts reached forth for God. Even among the *sinners*, the men who made no profession of religion, there were some who were dissatisfied with their spiritual poverty and who hungered for the bread of life. Thus it was that both the devout saint and the repentant sinner turned to Christ Jesus, the Son of God, when He showed Himself as "the Way."

### *4. Reason for the Growth of the Church.*

In order to appreciate the genius of the church of Christ, one should discover the secret for its rapid growth. The remarkable growth of the church during the apostolic age was not due to reaction against persecution. It was not due to any popular desire for a religion which was prohibited by the Government. The response of humanity to the call of Christ was rooted in a cause much deeper. It was the recognition of the ultimate worth of the faith as the satisfier of the need of a dying soul that held men loyal to the faith and won great multitudes in spite of persecution. It was the extraordinary power of the divine Person who was crucified that men might have eternal life, that held them fast in their loyalty.

### *5. The Influence of Persecution.*

The persecutions suffered by the early Christians had two important effects which should be noted, as follows:

*First*, as the disciples were scattered abroad, fleeing for safety, they carried with them the gospel mes-

sage of salvation. Every Christian told the good news wherever he went.

*Second*, as the cross was made real in the lives of the Christians who suffered and died for the faith, the earnestness of the believers and their confidence in their Saviour were greatly increased. They were compelled to stake their lives for the gospel. There could be no compromise for them. They were held loyal solely by an intense religious conviction. Unlike many Christians during the later history of the church, and unlike many to-day, they were not kept faithful by a decree of the Government or by the social and fraternity-like features of the church. This intense religious conviction must be restored to the church of Christ to-day!

#### *6. The Moral Life of the Age.*

Not only the religious, but also the moral life was at low ebb during this age. In his letter to the Romans, the apostle Paul gives an accurate description of the depths of moral degradation to which humanity had fallen. Philosophers had been teaching that the secret of moral life could be found in the intellect, and that if men knew the good they would do it. This was a great error. On the other hand, Christ pointed out the truth that the only hope for moral progress lies in the "new birth," or the regeneration of the human soul. Salvation comes not merely by an intelligent understanding of what is right and good, although this is absolutely necessary, but also by a man's definite self-committal to the truth, thus becoming a new creature in Christ. The apostle Paul made this clear when he said, "Nothing availeth except a new creature," and "If any one is in Christ Jesus, he is a new creature."

*7. Conditions Favorable for the Spread of Christianity.*

There were several conditions favorable to the spread of the Christian faith, of which the following three are most worthy of notation:

*First*, the Roman Empire, with its commerce, good roads and centralized government, was closely knit into a unity. This made travel easy, and as men went about from place to place they carried religion with them.

*Second*, for some time the empire was tolerant toward all religions, in order that it might retain the good will of its subjects in all of the different provinces. The opposition against Christianity came first from the Jews, and later from the Roman Government. The Government thought that Christianity was merely another sect of Judaism. It had given the Jews special privileges in religious matters. This was of advantage to the Christians, because the Roman Government gave them the same freedom and rights that were accorded the Jews. It was not until the authorities learned that the Christian religion was something entirely different and apart from Judaism, and until the Christians deliberately disobeyed the governmental order for all people to worship the emperor, that there was any direct interference by the Roman Empire in the activities and interests of the church of Christ.

*Third*, the wide spread of the Jewish religion paved the way for the coming of the Christian faith. Although Christianity was by no means a sect of Judaism, nevertheless, in a way, Judaism was the forerunner of the faith. Certain Jews were scattered all over the earth for business purposes. As they went to these various places, they took their religion with them. They were

known as the Jews of the dispersion. They had attracted the interest of scholarly men and secured many proselytes. These proselytes, who were more interested in the religious than in the racial claims of the Jews, were quite naturally attracted to the Christian faith when they heard the gospel. Thus the Jewish faith, scattered abroad, served somewhat as an opening-wedge for the early Christian missionaries who were presenting the gospel plea of Christ. Thus it was natural for the apostle Paul to preach in the synagogue, where he could reach both the Jews and their proselytes.

#### *8. Judaism at the Time of Christ.*

At the time of Christ, the Jewish faith was divided into various schools of thought, of which three are of greatest importance:

*First*, the *Pharisees* believed in a spiritual life and in the resurrection. They awaited the coming kingdom of the Messiah, but expected that it would be a worldly kingdom. They opposed foreign alliances and entanglements.

*Second*, the *Sadducees* were the materialists among the Jews. They did not believe in the spiritual life, and denied the possibility of the resurrection. They were the prosperous religious liberals of their day.

*Third*, the *Essenes* were the radical fundamentalists among the Jews. They insisted on rigid obedience to the Mosaic law. They did not believe in the resurrection because they thought that the material body is evil. They were undoubtedly influenced by Persian and Greek philosophy, and, in turn, they influenced the later Gnostic heresy in the Christian church.

## CHAPTER II.

## THE APOSTOLIC CHURCH OF CHRIST.

*1. The Founding of the Church.*

Directly after the Pentecost experience of the apostles, Peter replied to the criticism of the multitude by preaching Jesus Christ, the Son of God, crucified and risen from the dead. His gospel sermon converted about three thousand souls. These converts, having heard the gospel, believed that Jesus Christ is the Son of God and Saviour, repented of their sins, confessed their faith in the divine Saviour and showed their obedience and submission to Him as Lord by being buried with Him in baptism for the remission of sins, into a new life. Thus they became members of the church of Christ. They continued stedfast in fellowship with each other and with their Master, in the breaking of bread and in prayer. It was thus that the community of believers known as the church of Christ was established under the guidance of the apostles.

*2. A Social Emergency.*

For a short time it was necessary for the disciples to have all things in common. But when the emergency passed they returned to the normal, prevailing social order and emphasized the spiritual function of the church as primary.

*3. The Organization of the Church.*

As the church grew its organization was perfected by the apostles. The apostles very wisely kept the

organization at a minimum. They did not want the interests of the organization to eclipse the interests of the church of Christ. The officers of the local churches were twofold. The deacons had the responsibility for the temporal affairs of the church. The elders or bishops had responsibility for the spiritual affairs of the church. There was no superorganization whatsoever. The ecclesiasticism developed later, when certain men tried to make a worldly empire of the church. But this had no place in the simple program of the early apostolic church of Christ. In addition to these officers of the self-governing, local churches of Christ, there were evangelists, ministers and teachers. There were also certain women in the church, the deaconesses, who helped care for the poor and needy, and who ministered especially to the women of the church.

#### *4. The Authority in the Church of Christ.*

The only authority recognized by the church of Christ was the authority of Christ Himself. This was final and absolute. Every Christian was compelled to submit to it in order to belong to the brotherhood of disciples of Christ. For all of them, Christ was the King of kings and the Lord of lords. The apostles always insisted on His absolute and only authority.

#### *5. The Creed of the Church of Christ.*

The apostolic church of Christ had a creed, belief in which was required for membership. This creed did not consist of an elaborately worked-out system of theology, but was centered instead in a living and reigning person. This personal and living creed of the church of Christ was "Jesus Christ, the Son of God and Saviour." It is identical with the good confession of faith made by Simon Peter at Cæsarea.

This creed is definitely taught in the New Testament and is final. The catacombs of Rome bear evidence that the church acknowledged this creed universally. The sign of the fish inscribed on the walls of the catacombs and elsewhere bears this message. The Greek word for fish is **ΙΧΘΥΣ**. This stood for **Ιησούς Χριστὸς Θεοῦ Υἱὸς Σωτῆρ**; *i. e.*, *Jesous Christos, Theou Uios Soter*. Translated, we have, "Jesus Christ, Son of God, Saviour."

#### *6. Worship in the Church of Christ.*

Worship in the church was very simple. It was centered around the Saviour, Jesus Christ. The disciples met in the homes of the brethren, or elsewhere if it might be convenient. The essential feature of the Christian assembly was the observance of the Lord's Supper. This was celebrated every first day of the week (the Lord's Day) in memory of Christ. In addition to the Lord's Supper, there were prayer, reading from the Scriptures, reading of the letters from the apostles to the various churches, the singing of hymns and spiritual songs and the preaching and teaching of the gospel of Christ.

#### *7. The Lord's Supper and the "Common Meal."*

Because of certain abuses of the Lord's Supper, which Paul found in the church of Christ at Corinth, he dissociated it from their regular or "common meal" and instructed the church to keep it dissociated. If they were hungry, they were to eat at home. The Lord's Supper was no occasion for feeding the stomach, but a feast of communion with the Lord, in memory of the Saviour, and as a symbol of His self-sacrificing love. As such, the church should observe this supper now, every first day of the week. This is no unimportant matter.

*8. Baptism in the Church of Christ.*

The other ordinance of the church of Christ was Christian baptism. All who believed in Jesus Christ as the Son of God and Saviour, who repented of their sins and confessed their faith in the Saviour, surrendering themselves to Him in so doing, were admitted into the church of Christ by an immersion or baptism into water. And only such were admitted into the church. This outer act, in obedience to the command of Christ, symbolized a death to the old life, a burial and a resurrection to a new life. It is inseparably connected with the new birth or regeneration. It is a spiritual as well as a physical act. According to the apostles, the design for such baptism was for the remission of sins. This was the method of induction into the church of Christ, and there was no exception whatsoever.

*9. The Sabbath and the Lord's Day.*

Except for a few Jewish Christians who met temporarily on the Sabbath as well as on the first day of the week or the Lord's Day, the early disciples of Christ did not observe the Sabbath day. Instead, they met on the Lord's Day to partake of the supper of the Lord in memory of Him. Paul, indeed, preached in the synagogue on the Sabbath. But his reason for so doing was because he could then find the Jews in assembly and had an excellent opportunity to proclaim the gospel to them. But the Sabbath was never observed as a regular Christian day of rest. From the very beginning, the church of Christ honored the day of its Lord's resurrection.

*10. Life in the Church of Christ.*

The life of the early disciples was simple and beautiful. Their faith in Christ was implicit and

genuine. As a brotherhood, they were knit together with the bonds of brotherly love. And they loved the "brotherhood." They provided for the needy and for those who suffered privations as a result of their conversion to Christ. They did not meddle in politics as a church, nor did they try to alter the structure of the social order. But they did seek to let the spirit of Christ pervade the social order through them. Paul even told Onesimus to return to his master Philemon, and gave him a letter asking his master to show him Christian charity. The slave was regarded spiritually equal to his master, although an economic possession of his master. But Paul did not attempt to reconstruct the social order as a necessary religious duty. It is a mistake to identify any particular social or economic or political order with the kingdom of Christ. The kingdom of Christ is not of the world, but is found within the hearts of men, even as Jesus declared. Every Christian was filled with an evangelistic zeal. This also helps account for the rapid growth of the faith and of the church of Christ.

## CHAPTER III.

## MARTYRS FOR CHRIST.

*1. The Meaning of Martyr.*

The word “martyr” is derived from the Greek word for “witness.” Accordingly, the Christian martyr was one who bore witness or testified to the truth of the gospel, and who gave himself as such, withholding nothing from the Master. It later was used in a more particular sense, being applied to those disciples who witnessed for Christ with their lives. Those who witness to-day testify for Him with their lives, and stake reputation, fortune, social status, even life itself, if necessary, for the faith delivered once for all to the saints.

*2. The Martyrs and the Cross.*

The martyrs were called upon to make the supreme sacrifice of giving their lives and dying for the faith, because the enemies of the faith were determined that the faith must be destroyed. In their death may be discerned somewhat of a reflection of Calvary, wherein life is brought to humanity through the heroic and self-giving suffering and death of others. They took up the cross in a very real sense and followed Christ.

*3. The Enemies of the Faith.*

The enemies of the faith were found both within and without the church. The work of the enemies within the church was more difficult to deal with than that of the foes without, because they put forth the claim of being Christians while denying the faith by

substituting other doctrines for the doctrines of Christ. The foes outside of the church were the Jewish opponents and the Gentile government. Later the pagan philosophers likewise attacked the faith. The foes within the church attempted either to Judaize the faith or to Hellenize it. All of this made it necessary for Christians to bear witness earnestly for the faith.

#### *4. The Hostility of the Jews.*

The first enemies of the church were the Jews, who refused to acknowledge that Jesus Christ is the Son of God. Stephen was the first martyr to give his life for the cause. The Jews regarded Christ as a blasphemer because He claimed equality with God. Stephen was stoned to death for his faith and for his witnessing. But there was another cause for their hostility. It was occasioned by the ambition of the leaders of the temple hierarchy at Jerusalem. Christ interfered with the claims of their ecclesiasticism, and therefore, for the sake of their institutional ambition and personal aspirations as the authorities within the institution, they felt that every vestige of the teaching of Christ must be destroyed. They did not stop, even when it came to murder, to attain their desired end.

There were some honest leaders, however, like Saul of Tarsus, who were zealous, not for institutional power, but for the truth of God. They were willing to change their point of view (*i. e.*, repent) and accept Jesus Christ as the Son of God when this truth became clear to them. Christians must guard lest a transference of institutional power be made to injure the church of Christ, since institutional ambition nailed Christ to the cross and persecuted His followers. Christ must always be exalted as sole authority and Master.

*5. The Hostility of the Government.*

Later the Roman Government became hostile to Christianity. Two of the outstanding persecutions of the empire occurred during the reigns of Nero and Domitian. The Roman Government insisted that all of its subjects unite in worshiping the emperor. It hoped thereby to secure the solidarity of the empire. Of course, the disciples of Christ refused to take part in this worship of the emperor. They were therefore called atheists. Every calamity that befell the empire was blamed on them because of their so-called atheism. It was supposed to have incurred the wrath of the gods, and thus to have brought disaster to the empire. Such was the logic that inspired the Roman persecutions and made it necessary for many devoted Christians to sacrifice their lives.

Furthermore, the Christians refused to share their riotous pagan orgies. Because they held themselves from the evils and vices of the world, they were called by the Romans "haters of humanity." Nevertheless, the faith increased greatly. The more Christians witnessed for Christ with their lives, the larger became the number of the followers of Christ.

*6. Enemies within the Church.*

The enemies within the church did not cause any of the brethren to lose their lives, but they hindered the work of the church and attempted to adulterate the purity of the gospel. This treachery also required sincere "witnessing," and Jude even told the disciples to *contend* earnestly for the faith. The apostle John, in his second and third Epistles, refers to the trouble-makers within the church. The apostle Paul came into open conflict with two types of trouble-makers within the church; namely, those who wished to adapt

Christianity to Greek philosophy, and those who would have buried Christianity in a Jewish grave. He refers to the former as those who exalt the wisdom of men, and in his letter to the church at Corinth registered vigorous opposition against their perversion. His most vigorous writing against the Judaizers may be found in the letter to the Galatians.

## CHAPTER IV.

## GREEK AND JEWISH INFLUENCES.

*1. The Influence of Greek Thought.*

The outstanding interference of Greek thought during the apostolic age, and directly following it was the Gnostic heresy. Mixed with the Greek speculations may be found elements of Persian philosophy as well. Christians should be familiar with this movement, inasmuch as many of the new religious ideas are very similar to the ideas which were prevalent at that time. The Gnostic sect, in a way, was the forerunner of modern Christian Science, although there are several essential differences between the two movements.

*2. Spirit versus Matter.*

The Gnostics were troubled by the old conflict in thought, between matter and spirit. They believed that matter is evil, and spirit alone is good. Modern Christian Science goes to the extreme of declaring that matter does not exist at all, and that all is good, since all is spirit. But the Gnostics believed in the existence of the material world, although they taught that this material universe is evil. They claimed that a good God could not have created it. They also said that a good God was not the creator of the human body of flesh and blood. They held the "demiurge" responsible for this work of material creation. To the Gnostics the "demiurge" was an inferior emanation of the Supreme Being.

*3. John and the Gnostics.*

It is obvious that the apostle John, in his Gospel, took issue with the Gnostics when he declared that "all" things were made by God (*i. e.*, the Word, for the Word was God), and that this same divine, creative Word actually came to earth Himself, took the form of flesh and blood and lived in the historic person, Jesus Christ.

*4. Paul and the Philosophers.*

The apostle Paul deplored the fact that the wisdom of men (as he termed philosophy) should ever replace the wisdom of God which was revealed through Jesus Christ. Not philosophical opinions, but Christ alone, can determine the truth by which Christians must live. This is as true to-day as it was in the apostolic age. Paul was familiar with Greek culture. His contacts with the moral life of his day proved conclusively that, of itself, the knowledge of philosophical truth can not make the world better. He therefore insisted in his letters that nothing availeth except a new creature. One must be born again into Christ Jesus in order to be saved from the world, the flesh and the devil.

*5. Paul and Judaism.*

The reaction of Judaism was even more dangerous to the faith than that of pagan philosophy. Had it not been for the utter fearlessness and courage of Paul, Christianity might have become a mere sect of the Jewish national religion and then eventually disappeared. Had it not been for the fact that, in this regard, the apostle contended earnestly for the truth of the gospel, the possibility for a universal reign of Christ would have been seriously impeded. It was because Paul knew that Christianity is a religion for the entire world, and because he was willing to carry

out the commission of Christ into the entire world, that he sacrificed his own life in the propagation and extension of the gospel.

#### *6. A Distinct Cleavage between Judaism and Christianity.*

With Christ, Paul insisted that the gospel is not merely a little new wine put into old bottles, or a patch of new cloth on an old garment. It is entirely a new revelation, transcending all else and independent of all else. Had Christianity relapsed back into Judaism, the church eventually would have surrendered its only creed; namely, the deity of Christ. Even the old ritual and special observances of the temple religion were all gone for the Christians. The law was given by Moses, but grace and truth came through Jesus Christ. All things had become new for them. Salvation is wrought, not through any works of law, but rather through the grace of the Lord Jesus Christ, who can re-create all who submit to Him in faith. Thus Paul refuted the Judaizers, who were enemies of the gospel, although within the fold of the church.

## CHAPTER V.

## THE PROBLEM OF CHRISTIAN UNITY.

*1. Christ's Solution of the Problem.*

The need for Christian unity and the danger of division were apparent to Christ Himself even before the church of Christ was established. Directly before His crucifixion He saw the possibilities of division, and prayed that His disciples might all be one in Him. All division among them can be avoided in *only one way*; namely, by the complete submission of every disciple of Jesus to Christ Himself, and by the unity of all Christians in Him.

*2. Other Claims for Authority to Be Rejected.*

Therefore the claims of every other authority should always be rejected. Throughout the history of the church, in every case in which this unity in Christ was realized, the danger of division passed. Whenever some additional authority was recognized or tolerated, the solution became impossible and divisions flourished. This solution of the problem by Christ Himself, uttered before His church was established, is the only possible solution for the problem to-day.

*3. The Importance of Unity.*

The importance of Christian unity is obvious when one realizes that Christ prayed for it in order that the world might believe that He came from God. Whoever encourages or tolerates any sectarianism or authority other than that of Christ (whether of men or of organization) helps deny an answer to the prayer of

Jesus. Such a person is an enemy of the faith and a hindrance to the conversion of the world.

#### *4. The Divisions at Corinth.*

The outstanding divisions in the early church were found in the church at Corinth and in the churches of Asia Minor. At Corinth, Paul found four divisions revolving about the names of Cephas, Apollos, Paul and Christ. The Christ party in Corinth tried to use the name of Christ in a sectarian sense. The others divided the unity of the church by their loyalty to certain men. Paul declared that the use of sectarian names and the use of the name of Christ in a sectarian and limited way were both wrong.

#### *5. John and Divisions in Asia Minor.*

In Asia Minor, a rebellious and officious leader refused to listen to John's plea for loyalty to the gospel. John censured him severely for his apostasy, and commended the loyal brethren. The apostle became emphatic in his second Epistle, and told the brethren that they should love one another. But he explained carefully that to love meant to walk after the commandments of Christ. Accordingly, those who do not obey the truth of Christ have not the love of God in their hearts! He cautioned them against the antichrist, who is the deceiver that will not confess that Christ has come in the flesh.

#### *6. Paul and Divisions in Asia Minor.*

Division in Asia Minor is evident from the Ephesian letter, in which Paul emphasized the fact that there is one Lord, one faith, one baptism, one body (*i. e.*, church) and one calling. He urged them to keep the unity of the Spirit in peace. Note that here, also, the solution was again centered in Christ. Paul furthermore helped solve the problem of unity in the Galatian

churches by insisting that unity be realized, not through law, but through faith in Christ.

### *7. The Folly of Sectarianism.*

The numerous divisions that arose in the latter part of the apostolic age were likewise occasioned by centering faith in some other person as the authority, or in some other point of view or philosophical speculation. It is worthwhile to note that every sect that flourished in the apostolic age (and directly later) has fallen into oblivion, but the gospel remains the same, yesterday, to-day and forever. So also must the universal church of Christ remain the same as in the beginning. Even the Gnostic denomination, which swept away half of the church, and flourished for over five centuries, vanished eventually because its doctrine and loyalty were not centered in Christ. Every sect is bound to disappear eventually, and Christ will then be all in all. What folly, then, to work in the interest of any sect to-day! The apostolic church of Christ ought to be labored for in order that it may flourish in all of its apostolic purity and power.

## CHAPTER VI.

## MISSIONARY EXPANSION IN THE FIRST CENTURY.

1. *Christianity a Missionary Religion.*

Christianity is not only evangelical, but also evangelistic and missionary. Its true adherents are always alert to spread its beneficent influence among their fellow-men. Some of the early apostles seemed inclined at first to concentrate their efforts upon the Hebrew people. But, stimulated by the untiring enthusiasm and zeal of Paul, the missionary program of the apostolic church of Christ soon made tremendous progress.

2. *The Great Commission.*

Before His ascension into heaven, Jesus Christ commissioned His disciples to proclaim the good news to all of the nations, to convert them to Him and to baptize the converts into Him. He also instructed them to teach the converts to observe everything that He commanded. He gave them the assurance that His spirit would be with them always, to guide them in truth (*i. e.*, in Himself, since He is the truth) and righteousness.

3. *The Earliest Converts.*

Immediately following the martyrdom of Stephen, a persecution was waged by the Jews. The disciples were compelled to scatter for safety. But wherever they went they took the gospel message with them. Thus did the gospel spread early into adjacent territory. Philip went to Samaria as a missionary-evangelist, and, by converting some of the Samaritans to

Christ, he started the world-wide missionary program of the church of Christ. Among some of the early converts, who were neither Jews nor Samaritans, were the Ethiopian eunuch and the Roman centurion.

#### *4. The Greatest Missionary of the Church.*

By far the greatest missionary of the church of Christ was the apostle Paul. His great spirit kept the church free in Christ and unhampered by the cumbersome machinery of an ecclesiasticism. He urged the Gentiles' claim for freedom from the yoke of Jewish law, and the apostles at Jerusalem agreed with that spirit of liberty in Christ.

#### *5. The Journeys of Paul.*

Paul made two journeys through Asia Minor, preaching the Word as he went. On his second trip he crossed over into Europe, established the church at Philippi and carried the message as far south as Corinth. After that he returned to Ephesus and Jerusalem. On his third journey he toured Asia Minor and Greece, returning through Troas, Miletus, Tyre and Cæsarea. He arrived in Jerusalem at the time of the Jewish Passover. It was during this visit to Jerusalem that the Jews stirred up a riot and sought to kill him. The officials had him arrested, but, being a Roman citizen, he appealed his case to Cæsar. Accordingly, he was sent to Rome. Although a prisoner, he used this trip as a golden opportunity to preach the gospel in the imperial, capital city. He wanted to go as far west as Spain. But he was made a captive in Rome. He eventually suffered martyrdom for the faith in the city of Rome.

#### *6. The Church of Christ in Rome.*

The Roman Catholic Church claims that the apostle Peter was the first bishop of the church at Rome, and

that in that capacity he served as pope for twenty-five years. But this claim denies the historic fact of his presence in Jerusalem until a much later date than would have been possible had he been in Rome for twenty-five years. (See the "International Critical Commentary on Romans," by William Sanday, Introduction, p. 30ff.) It is not even historically certain that Peter ever was in Rome, although that may be possible. He may have suffered martyrdom there, even as tradition claims. But he never posed as Lord of the church on earth. The hierarchy was established at a much later date, and assumed supreme power over the church centuries later.

#### *7. The Fate of James and John.*

James, the son of Zebedee, was beheaded in the year 44 A. D. James, the brother of the Lord, suffered martyrdom at a later date. John, the beloved disciple, was one of the elders or bishops whose influence was strong, especially in Asia Minor. He was active in work among these churches and sought to hold them loyal to the simple gospel. But one of the most serious persecutions broke out in the field of his labor. He was exiled to the Isle of Patmos. While an exile there, he wrote the Book of Revelation. He was put to death shortly thereafter.

#### *8. Expansion of the Church of Christ.*

By the end of the first century the church of Christ had expanded over the Holy Land, Asia Minor, Macedonia, Greece, Italy, the isles of the Mediterranean Sea, and the north coast of Africa. There is a possibility of a more extensive expansion, but no genuine testimony for such. But the fruit of the early missionary enterprise in the church of Christ is significant, and ought to inspire similar efforts to-day.

## CHAPTER VII.

## THE ATTACKS OF PAGAN PHILOSOPHY.

*1. From Sword to Pen.*

The failure of persecution as a means to stop the extension of the Christian faith became so obvious that its opponents resorted to a more subtle and treacherous weapon. The Christians had little fear for death, so firm was their conviction that eternal life was attained through faith in Jesus Christ. Accordingly, the enemies of Christ gave up the method of physical force and began to use the pen. They hoped to beat the faithful followers of Christ into mental submission. So it was that the leadership in the crusade against faith was transferred to the teachers of pagan philosophy, since the Christians had already won a decisive victory over the military and legislative authorities of the imperial Government.

*2. Reason for Philosophical Attacks.*

Another reason for the attacks of pagan philosophy may be found in the fact that many learned men were beginning to embrace the Christian doctrines and to follow Jesus' way of life. This caused consternation in the centers of learning, inasmuch as the schools were interested primarily in the propagation of pagan culture and speculations. Had the Christian religion been willing to take its place as a mere philosophy at the side of the many other schools of thought, it might have received a cordial welcome from the teachers. But, inasmuch as it insisted that it was of divine

origin and therefore absolute and final, and different from the speculations of the learned men, the philosophers did not take kindly to it. The chief source of difficulty was the belief in the deity of Christ, since this belief gave a finality and dogmatism to the faith. Christianity, although an illegal religion at the time, according to governmental decree, triumphed over the rulers of the world, in spite of imperial opposition. It was now beginning to attack the institutions of human wisdom. The wisdom of God was destined to replace the wisdom of the world!

### 3. *The Three Modes of Attack.*

Three different methods were used by the learned men in a vain hope to wipe out the religion that was gaining so firm a foothold. First, they sought to ridicule or ignore it. Second, they attempted to prove that it was unreasonable, and that *thinking* and *progressive* men would not accept it. And, finally, they brought forth substitutes and rival religions to take the place of Christianity, hoping thereby to destroy the doctrine of the deity of Christ.

### 4. *The Storm of Ridicule.*

Perhaps the easiest way to make any cause unpopular is to ridicule or ignore it. Learned men to-day frequently take this attitude toward the truth when they wish to bolster up their own theories in order to secure the reputation of scholars. Thus it was that the few writers who first mention Christ connect His name with the shame of the cross. Tacitus, the Roman historian writing in the latter part of the first century and the beginning of the second century, said that Christus was the founder of this sect, and that He had been crucified by Pontius Pilate; that is, by the authority of the state. Thus he tried to picture Christ

as an ordinary criminal. But he and his associates were unaware of the fact that this very emblem of shame, the cross, had become the glory of Christians. The cross was the magnet drawing men to Christ. Tacitus also stated that this religion was a base superstition, and that its adherents were undesirable characters. Perhaps its adherents did not belong to the "oldest families" in their respective communities, but as Christians they belonged to the family of One who lived before the foundation of the world!

#### *5. The Argument from Human Reason.*

The second method of attack, which supplemented the effort to ignore and to ridicule and minimize the faith, was an attempt to prove that Christianity is unreasonable from the standpoint of human reason. But here, too, the foes of the Christian faith were fighting a losing battle, because the wisdom of God, which was perfectly revealed in the person of Christ, will always confound the wisdom of the world. They did not realize that the highest form of reason could be found in the Christ whom they opposed.

#### *6. The Substitutes for Faith.*

The third method was to furnish a rival or a substitute for the faith. A number of such religions sprang into existence. They not only sought to attract the attention of men to these new religions, but also taught that these new religions were superior to Christianity. But the futility of their effort against the true faith has been shown by the fact that, while Christianity survived and grew in influence, these other substitutes all passed out of existence. The main point of difference was that the leaders of the new religions claimed to be men, whereas Christ claimed to be the incarnation of the Lord God Himself. Thus

the center of the attack was against the doctrine of the deity of Jesus Christ. Nearly every attack against the faith to-day can likewise be traced to the rejection of this fundamental truth which disturbed the Jewish theologians and pagan philosophers of old. And the modern rejection of Christ as God incarnate in the flesh is cloaked underneath these ancient pleas of the pagan philosophers.

#### *7. The Work of Celsus.*

The outstanding person among the philosopher foes of Christ was a man by the name of Celsus. He attacked the fundamentals of the Christian faith, such as the "incarnation" and the "atonement." The doctrine of the incarnation is the doctrine that, in the person of Jesus Christ, God Himself took up His abode in the flesh, and that in Christ may be found the fullness of the Godhead. Celsus also ridiculed the doctrine of the atonement through the blood of Christ, being thereby the forerunner of certain modern schools of theology which reject the cross. Many modern preachers and teachers are disciples of Celsus. Celsus also wrote about the superiority of pagan philosophy.

## CHAPTER VIII.

## THE CHRISTIAN REPLY.

*1. A Ready Response.*

This attack of paganism produced a ready response from the Christians, who were confident that the truth of Christ is eternal and indestructible. Their two important counter-attacks came through the pens of consecrated Christian writers, and also through the institutions of learning which were devoted to teaching Christian truth.

*2. The Types of Writers.*

There were three classes of writers who championed the cause of faith. These were the "Church Fathers," the "Apologists" and the "Polemic Writers." The Church Fathers directed their particular interest toward teaching the brethren and admonishing them to remain faithful to their Lord. The apologists, however, addressed their messages to their foes, and especially to the emperor. They tried to prove that the Christians were not only good citizens, but even better than the non-Christians in their obedience to the Government. The polemic writers formed a more vigorous group. They were not satisfied with a defensive warfare. They began to get aggressive and attack their enemies. They exposed the error of pagan philosophy heartlessly. They allowed no compromise. They contended earnestly for the faith which was delivered once for all unto the saints. There was no uncertainty in their declarations.

*3. The Christian Writers.*

Among the earliest writers among the Church Fathers was Clement of Rome. He advised the Christians to be patient in tribulation. He told them that they should be willing to suffer for the faith. He himself set the worthy example of martyrdom for Christ during one of the persecutions. Other writers of note among these early Church Fathers were Barnabas, Polycarp, Ignatius and others. Other writers who replied to the pagan literary attacks were Aristides, Justin Martyr, Tertullian and Origen. Origen penned the famous reply to Celsus. He also argued for military exemption for all Christians on the basis of the royal priesthood of all believers, inasmuch as all priests of all faiths were exempt from military service. He wrote shortly after the year 200 A. D.

*4. The Christian Universities.*

The three outstanding Christian schools were located at Alexandria, Antioch and Carthage. The school at Alexandria had been devoted to the teaching of pagan philosophy, but soon fell into the hands of Christian teachers. The two most celebrated teachers of this school were Clement of Alexandria (150 A. D.-220 A. D.?) and Origen (185 A. D.-254 A. D.?).

The school at Antioch was interested primarily in Christian theology, and, although it rendered a worthful service as a seat of Christian learning, it also produced, somewhat later, destructive teachers who opposed the doctrine of the divinity of Christ. Thus it is evident that, although a university may be of great service to the faith, it needs to be constantly watched in order to prevent its falling into the control of enemies of the faith. The very school which stood forth as the bold champion for the faith, and defied

the opponents of Christ as the Son of God, later sent out preachers who proclaimed the same doctrines that the pagan philosophers before them had taught! Under the guise of friend, it acted subtly as a foe!

The third school was located at Carthage in northern Africa. It was the mother of the Latin or the Roman Church. The Latin language was first used in the church at Carthage.

#### 5. *The Apostles' Creed.*

Just as the Gnostic sect caused the church later to form a definite canon of the New Testament and later organize into what was known as the "Old Catholic Church" (long before the existence of the Roman Catholic Church), so these pagan attacks, without and within the church, caused Christians to formulate a definite statement of belief which was the forerunner of the so-called "Apostles' Creed."

## CHAPTER IX.

## THE CONVERSION OF CONSTANTINE.

1. *The Conversion of the Emperor.*

The persecutions against the Christians by the Government stopped during the reign of the Emperor Constantine. Tradition accounts for his conversion by the appearance of a cross in the sky before battle. This cross bore the inscription, "*In hoc signo, vinces,*" which means, "In this sign, conquer." Constantine was not converted immediately to the faith, but in the year 313 A. D. he issued an edict of toleration which made the Christian religion a legal religion. Before that time, Christianity was under the imperial ban, and was called an illicit religion. Ten years later (323 A. D.), Constantine, the first Christian emperor of Rome, made Christianity the imperial or established faith.

2. *A New Danger.*

This edict of the Government permitting the Christians to worship Christ legally, and removing the danger of further persecutions, was hailed with joy and thanksgiving. But the new danger that presented itself to the faith was not at once known. Until the conversion of Constantine, the chief trouble faced by the church was caused by persecution and the opposition of pagan philosophers, as well as by the presence of men within the church who attempted to corrupt the faith. But in the year 323 A. D., the Emperor Constantine, in an attempted union of the church and

state, claimed that it was his right as the emperor to control the imperial religion, Christianity!

### *3. The Motive of Constantine.*

Evidently, Constantine was not converted to Christianity because of any deep desire for eternal life in Christ Jesus, but rather because he wished to use this religion to tie his empire together into a firm union. He saw the effect of loyalty within the brotherhood of Christians, how they stood together and how willing they were to give up all for the faith. If he could use the unifying power of the Christian religion in the work of his empire, he could very easily hold his empire together on the basis of religious sanction. And since he wished to use the faith for the success of his worldly empire, it was evident that he should think it necessary for the emperor to control the church, which was the agency by which he sought to secure that unity of his empire. Those who acclaim the conversion of Constantine as a great forward stride in the progress of the Christian Church, generally fail to realize the serious consequences of his conversion and the deterioration that the church had to suffer as a result of that conversion.

### *4. The Union of Church and State.*

It is true that the final union of the church and state was not made until the days of the Emperor Charles the Great, known as Charlemagne (about 800 A. D.), but the opening-wedge for that union was driven by Constantine when he claimed to have authority over the church and its program.

### *5. The Emperor Calls the Council of Nicea (325 A. D.).*

It is significant to note that the famous Council of Nicea (325 A. D.), which was the first authoritative

council of the church, was called, not by the leaders of the church, nor by the bishop of Rome, but by the Roman emperor. He craved a united church, not primarily in order that Christ might be exalted above all, but rather that his extensive empire might be held together in a solid union by the power of the Christian religion. Note the motives that may lie behind the various pleas for church union. It is imperative that this plea be kept pure and undefiled, and that the desire of Christ be held uppermost in the minds of Christians.

#### *6. The Effect on the Church.*

The edict of toleration, issued by Constantine, seemed to have an advantage for the church, since it made it possible for people to unite with the church without risking their lives to do so. The organization could be enlarged and its power increased. The church was also granted certain privileges by the Government, and all property that had been taken away was restored. But the effect was harmful as well as helpful, because the church soon became an agency for political ambition. This condition prevailed until the church reversed the situation and began itself to control the kings and empires during the Dark Ages. The organization of the church began to be patterned after that of the empire, and it lost thereby its apostolic simplicity. When the Roman Catholic Church finally gained the ascendancy and became the so-called "mistress of the churches," the pope wielded temporal authority over the nations. For this reason he may be regarded as the successor to Cæsar rather than as the successor of Peter, as is claimed.

## CHAPTER X.

## CONTROVERSIES WITHIN THE CHURCH.

*1. The Cause of Controversy.*

Controversies within the church may be undesirable. But, inasmuch as they are generally caused by the creeping in of foreign and perverting influences, they are sometimes very necessary. They help to purge the church of false doctrine and to retain the purity of the faith. Controversies will cease when the church holds loyally to Jesus Christ, the divine Saviour, alone.

The kingdom must be kept free from treason. The church is not an institution to exalt the varying opinions of men, but rather a community of believers who have their hope fixed in Christ Jesus alone, and who find unity in the person of Christ. All influences that contaminate the purity of the gospel begin to associate into separate systems. These systems beget separate sects or denominations, which in turn eventually disappear after having done their harmful work. Hence the folly of sectarian loyalty is evident. For this reason, also, it becomes necessary at times for Christians to *contend* very earnestly for the faith delivered once for all to the saints.

*2. The Three Outstanding Controversies.*

During the fourth, fifth and sixth centuries, the three outstanding controversies revolved about the person of Christ, His deity and His humanity, and also about the doctrine of the depravity of man and

predestination. The first of these controversies was caused by "Arianism." The leading foe within the church of Christ who opposed the doctrine of the divinity of Christ was Arius. He was opposed by Athanasius, and the one fundamental creed of the church was preserved; namely, the belief in the deity of Christ. At the opposite extreme from the *Arians* were the *Nestorians*, who disbelieved in the humanity of Jesus Christ. Their leader was Nestorius. The leader of the third controversy was Augustine, who put forth the doctrine of predestination and the utter depravity of man. He was opposed by Pelagius, who held to the doctrine of free will, although he admitted that the grace of God was necessary in order to realize a life free from sin.

### 3. *The Work of Arius.*

Although Arius was apparently a man of good character, he would have surrendered the vital truth of the gospel to its ancient enemies who denied the deity of Christ. Christ was crucified for claiming equality with God. His early disciples were persecuted because they held faithfully to Him as the divine Redeemer. The persecuting Jews would have received Jesus as the Christ, but not as the Son of God, who claimed equality with the Father. Arius would have betrayed the faith into the hands of these men who crucified Christ. The pagan philosophers also protested against this one vital article of the Christian faith. Arius taught that Christ was not equal with the Father. He would have permitted the saving faith to degenerate into a mere philosophy.

### 4. *The Emperor Interferes.*

The controversy that arose over this betrayal stirred up sufficient disturbance to arouse the emperor

of Rome, Constantine, who it will be remembered wished to make the Christian religion his tool for the unification of his empire. Realizing the importance of retaining the unity of the church, the emperor interfered and ordered the controversy to stop. But it could not be stopped by an imperial order. Accordingly, the emperor called a council of bishops to meet at Nicea in the year 325 A. D. Athanasius arose as the great defender of the faith. Arius was exiled by the emperor, as a result of the decision of the council. But, instead of holding to the simple apostolic creed, "Jesus Christ, the Son of God and Saviour," the assembled bishops worked out an elaborate statement of faith, known as the Nicene Creed, and interwoven throughout with words used in discussing philosophical questions.

### *5. The Teaching of Nestorius.*

Reacting against the extreme of Arius, Nestorius, the bishop of Constantinople, denied the humanity of Jesus Christ. Because of this new difference in opinion, another council meeting was called at the city of Ephesus. The teaching of Nestorius was condemned as a heresy, and the teacher was banished. In the year 449 A. D. another council, known as the "Robber Synod," declared Nestorius to be orthodox, and vindicated the banished bishop. But two years later (451 A. D.), Pope Leo I. of Rome called the Council of Chalcedon. This council declared that in Jesus Christ, as one person, there exists together true divinity and perfect humanity. But this decision caused trouble, riots and bloodshed. Finally, in 553 A. D., another council settled the controversy and declared the views of Nestorius to be heresy. But it could not immediately destroy the Nestorian denomination.

*6. The Doctrine of Predestination.*

Augustine declared that no man is able to repent of his sins unless the grace of God first reaches down to him and makes him capable of repentance. He asserted that man was created in the image of God, but that, after the fall of Adam, humanity became incapable of choosing and doing good. For this reason, man must remain utterly helpless until God in His grace is willing that he be saved. Man must wait for this act of God's grace before he is able to repent of his sins. But all men are not favored by the grace of God. Hence some men are predestined unto salvation, and others are predestined unto damnation. His doctrine was later presented anew by the great Calvin, one of the leaders of the Protestant Reformation.

*7. The Freedom of the Will.*

Pelagius was the opponent of Augustine. But he unfortunately took the other extreme. He declared that man did not fall with Adam, and that everybody is free to choose between evil and good. But he also declared that the blood of Christ has no saving power. According to Pelagius, man is not saved by the grace of God, and Christ lived on earth merely as an example for other men.

*8. Truth Decided by Majority Opinion.*

Pelagius was condemned by a council of the church. But he appealed to the bishop of Rome. One bishop opposed Pelagius, but his successor favored him. Thus fluctuated the opinions of the supposedly "infallible" bishop of Rome. Finally the emperor interfered, and Pelagius was banished. The Council of Ephesus, which met in the year 431 A. D., condemned Pelagius at the same time that it condemned Nestorius. But, although

Augustine triumphed in his views, it was necessary to alter his rigid theory of predestination.

### 9. *The Effect of Creeds.*

If it is necessary to contend for the faith against error, controversies are permissible. But they ought not to occur when mere non-essentials or human opinions are involved. In these controversies an important issue was at stake, and therefore they were necessary. But so much unnecessary philosophical speculation was admitted into the creeds that grew out of these controversies that they took a harmful as well as a helpful aspect. The church ought to be content with the simple apostolic creed as given in the New Testament; namely, that Jesus Christ is the Son of God and Saviour. This creed was approved, not only by the apostles, but by Christ Himself.

## CHAPTER XI.

THE PROBLEM OF UNITY FOR FOUR CENTURIES AFTER  
THE APOSTOLIC AGE.*1. The Old Catholic Church.*

To offset the influence of heresy, the Old Catholic Church, under the influence of the emperor, centralized its organization into an ecclesiasticism with authority residing in the councils. In the councils the various bishops took part. These bishops were different from the elders and from bishops in the New Testament sense. They had jurisdiction over the churches in a given area.

These councils emphasized the unity of God as opposed to the pagan belief in many gods. The unity of God, it taught, is found in a Trinity. The term "Trinity" is not a Scriptural term. It was coined by the councils of the Old Catholic Church. It has associated with it, not only the Scriptural doctrine of the "Godhead," but also the idea of metaphysical substance. The primitive apostolic church recognized the "Godhead." While believing in Christ as a person separate from the Father, it taught that the "fullness of the Godhead" was manifested in Him. In restoring apostolic Christianity and the primitive church of Christ, it is also necessary to restore New Testament terms and doctrine.

*2. Other Leading Denominations.*

The Monarchian denomination emphasized the unity of God, denied the divinity of Christ and the person-

ality of the Holy Spirit. The Montanist denomination reverted back to certain practices which Paul found in the Corinthian church and against which the apostle protested. They regarded as necessary for religion the ability to speak with tongues, perform miracles and prophesy. Several Chiliastic denominations also sprang into existence. They were made up of groups of fanatics who were concerned with the one question of when the second coming of Christ would take place. Some of their adherents were affiliated with the Old Catholic Church. The church was never seriously disturbed by this question, and it allowed much liberty of opinion regarding it.

### 3. *Other Sects.*

Among the numerous other sects were the Donatists, Ebionites, Novationists, Nestorians, Pelagians, Arians and many others. These many denominations are mentioned in order to show how divided the condition of the church was during these few centuries directly after the apostolic age.

Even the Old Catholic Church has been essentially replaced by two newer denominations; namely, the Greek and Roman Churches. The modern Old Catholic Church was organized in Germany in the nineteenth century in protest against the doctrine of the infallibility of the pope. The Protestant Episcopal Church (in America) and the Anglican Church (*i. e.*, the Church of England) claim to have sprung from the Old Catholic Church. But the history of the church in England shows that it was for a long time subservient to the pope at Rome. The fact that the pope called a British king the "Defender of the Faith" (*i. e.*, the Roman faith) for taking sides with Rome during the Protestant Reformation suffices to show this

association. Also the fact that King Henry VIII. of England tore the English Church away from the authority of the pope proves that at that time, at least, the English Church was part of the Roman system. The Roman Catholic Church did not come into universal being until the bishop of Rome attempted to usurp control over the Old Catholic Church early in the seventh century. Up to that time it was merely a geographical section of the Old Catholic Church.

#### *4. Centralization and Unity.*

In spite of the centralized organization, division abounded within the church. Unity can never be achieved through centralization in organization. The only hope for its realization lies in the unity of all believers in the person of Christ Jesus. Always there have been periods in the history of ecclesiastical control when it was abused. Always this will continue to be the case. It lends itself to abuse, and invariably causes dissatisfaction. It is a foe of genuine Christian unity. It is unwarranted in the church of Christ, and should find no place there. In the attempt to restore primitive Christianity and the primitive church of Christ, not only the divisive creeds and doctrines will have to be surrendered and abolished, but also all of the divisive super-organizations with their presumptuous claims for exclusive rights and exclusive authority.

## CHAPTER XII.

## THE DEVELOPMENT OF THE HIERARCHY.

1. *The Church and Empire.*

The organization of the apostolic church of Christ was very simple and centered around the local community of believers known as the local church. This organization remained relatively simple until after the conversion of Constantine, when it was patterned in earnest after the form of the Roman Empire. Not even the decisions of the councils were regarded as enforceable until they were approved by the emperor. Then it was that the local churches were compelled by law to submit to the authority of the councils.

2. *The Apex of Development.*

This concentration of power, after a long process, finally culminated in the submission of the church to the authority of the bishop of Rome, who became the pope. The hierarchy reached its height of power after it wrested this control of the church from the Government. While the state held control, the church took the attitude of watchful waiting until the time when it could strike out for its own authority.

3. *The Gradual Usurpation of Power.*

When the church of Christ was first organized, the elders were the bishops or shepherds of the local congregations. As the church grew and expanded, the bishop of the strongest church in a district gradually became the "leading clergyman." His opinion was generally accepted and his advice was generally fol-

lowed by the pastors of all the other churches in that district. Thus it was that the so-called "leadership" expanded into "control" and mastery.

Then the difference between elder and bishop became apparent, and the office of bishop was regarded to be above that of the elder, pastor or minister. Previously the bishop was an elder, but now the bishop of the most influential church in a given district began to wield authority over the other bishops in that district, and in that way a new office was created.

### *4. Metropolitans and Patriarchs.*

From this small beginning, the authority was further concentrated until it fell into the hands of the "Metropolitans," who could dictate to the bishops. Of course, the religious leaders were required to heed the commands of the emperor. Finally the entire control of the church was centralized in the hands of four "Patriarchs." They lived in Constantinople, Rome, Antioch and Alexandria. Each ruled one of the four districts which correspond to the four districts of the Roman Empire.

### *5. The Universal Bishop.*

It was self-evident that this concentration of authority would be carried further until, in the church, there would be one supreme head, who would correspond to the one head of the political empire. Pope Leo I. (440-461 A. D.), when bishop of Rome, claimed supreme leadership and authority over all four patriarchs, but his claim was not granted. Over a century later, the Patriarch of Constantinople tried to get that rank for himself and took the title "Universal Bishop." Gregory I., known as Gregory the Great, became bishop of Rome in 590 A. D. Instead of putting forth a counter-claim against the Patriarch of

Constantinople, he ridiculed the boast for supreme authority. He also declared that, as bishop of Rome, he would fill the *role* of the servant of servants. This made a great appeal to both the laymen and the clergymen. Gregory soon gained such a powerful influence over the church that the authority of the church was really centered in Rome, although Rome made no claim for it as yet. With Pope Gregory the Great, the centralization of the hierarchy was practically completed. His successor took the title of "Universal Bishop."

#### *6. Changes in the Church.*

With the development of the hierarchy, fundamental changes were made in the church. The difference between the clergy and laity became acute. Ranks and stations among the clergymen themselves developed. Other orders arose to supplement those of the primitive apostolic church of Christ. The church, although at one time controlled and used by the emperor and Government, gradually secured power and control for itself, until at the time of Charlemagne this condition received definite recognition. The pope proclaimed Charlemagne the emperor of the Holy Roman Empire, and likewise claimed temporal power for himself over the kingdoms of the world. How different this claim of the pope is from the statement of Jesus: "My kingdom is not of this world." "For lo, the kingdom of God is within you!"

#### *7. Rise of the Roman Church.*

The rise of the Roman Catholic Church, with the power of the pope central, is properly dated in the seventh century, although its claims for supremacy were first urged effectively by Leo I., who was pope from 440 A. D. until 461 A. D. He claimed that the

bishop of Rome is the successor of Peter, although leaders elsewhere would not recognize the claim.

#### *8. Recognition of the Pope.*

It was due to the clever work of Gregory I. that the papacy received serious recognition as the mistress of all the churches. This claim was later clinched when Charlemagne conferred temporal power on Pope Leo III. and recognized him as the head of Christendom, being crowned in turn by the pope as emperor of the Holy Roman Empire. This occurred in the year 800 A. D. The year 590 A. D. is regarded by some as the year marking the beginning of Roman domination, since in that year Gregory I. became pope. But the Roman rule was not recognized until conceded by the Emperor Charles. Even then there were many independent churches, and even large portions of the Catholic Church that did not concede universal power and authority to the bishop of Rome.

## CHAPTER XIII.

LIFE IN THE CHURCH DURING THE FIVE CENTURIES  
FOLLOWING THE APOSTOLIC PERIOD.*1. The Rise of Creeds.*

During this period the doctrine of the church was rapidly altered from the simple doctrines of Christ and the apostles into elaborate theological systems and religious creeds. The two outstanding creeds are the Apostles' Creed and the Creed of Nicea.

*2. Changes in the Ordinances.*

During this period the Lord's Supper was separated from the regular worship, whereas in the apostolic church it was the essential feature of the Lord's Day service. If the basis for Christian unity rests on the restoration of the apostolic church, the Lord's Supper will have to be made central universally in the churches. During this period the idea of transubstantiation began to develop, but most of the churchmen were still able to distinguish between the symbols of bread and wine and the reality that they symbolized.

A change also took place in the ordinance of Christian baptism. The church began to get more careful of the candidates before admitting them to the ordinance. Before one could become a candidate for baptism, he became a catechumen, and was instructed in the doctrine of the church. A controversy arose as to whether infants should be baptized. This practice was opposed by Tertullian, but Origen seemed to favor it. The prevailing practice was to delay baptism until

late in life. The design of baptism was accepted almost universally by the church as being "for the remission of sins."

### *3. New Customs and Practices.*

Among the new customs and practices that came into usage during this period were the worship of angels (which the apostle Paul had previously opposed), the use of images, and the observation of special feast-days and fast-days.

### *4. Hermits and Monks.*

With the edict of toleration issued by Constantine in 323 A. D. came also the danger of making the church popular and worldly. Within a short time the church degenerated to such a degree that it was almost impossible to tell the difference between the church and the world. In order to escape the evil of both the world and the church, a number of pious men went into religious orders, and either became monks or adopted the hermit life. Monasteries were organized in the latter part of this period.

### *5. Calling a Pastor to a Local Church.*

A change also occurred in calling the pastor of the local church. Formerly the local church called its own pastor without any interference from outside. But during this period the neighboring bishops and elders began to interfere with the business of the local church. Later the bishops usurped control and appointed the pastors to the local churches. These appointments were ratified by the local churches.

### *6. Missionary Enterprise.*

There was no sensational missionary activity during this period, although a number of consecrated young men risked their lives in an effort to establish Christianity among the nations unconverted. The faith was

carried by soldiers and by merchants and other men who traveled about the empire. Its advance was also hastened by the edict of toleration issued by Constantine, which removed persecution and later made Christianity the imperial religion.

#### *7. Missionary Expansion.*

In addition to the territory over which Christianity extended at the close of the apostolic period, it embraced the following places: Armenia, Abyssinia, India, Persia, China, the Balkans, Gaul (France), the British Isles and also Germany. Among the chief missionaries of the early church were St. Patrick in Ireland, who evangelized that island before the bishop of Rome became the head of the church; Columba, who labored among the Picts and Germans, and Ulfila, who worked among the Goths. Ulfila was an Arian, however.

## CHAPTER XIV.

## THE RISE OF PAPAL SUPREMACY.

1. *The Universal Bishop.*

Pope Gregory I., who ruled from 590 to 604 A. D., was known as Gregory the Great. But at that time the supreme control of the church had not yet fallen into the hands of the Roman bishop. In spite of the claim of Leo I. (440-461), the church at large and the leading bishops would not concede supreme authority into the hands of the one bishop. But the Patriarch at Constantinople became somewhat boastful because the capital of the Roman Empire had been moved to his city. Accordingly, he claimed that he, as bishop of Constantinople, was entitled to rule all Christendom in much the same way that the emperor ruled the entire state from his throne in the same city. He took the title of "Universal Bishop." It was then that Gregory I., jealous for this right to fall to the Roman bishop as his special privilege, began to ridicule the claim of the Patriarch of Constantinople. All of the other bishops, and the church in general, approved the position of Gregory and became sympathetic toward his other views as well. Gregory exercised great influence in welding the church together into a unity under the guidance of the papacy. But he resented any acknowledgment of his own power as supreme over all of the other bishops. At one time Eulogius, the Patriarch of Alexandria, referred to Gregory as the universal bishop, but Gregory replied to him that

neither he (that is, Gregory) nor any other bishop should hold that title. It was Gregory's successor, Pope Boniface III. (606-607 A. D.), who was willing to accept this title for himself, together with all of the power and authority that might come to him as the holder of such an office.

### *2. The Roman Pope and the Greek Emperor.*

The emperor of the Roman Empire at the end of the seventh century was a Greek. He was the one upon whom the bishop of Rome depended to receive and hold his office. The authority of the Roman bishop could be wielded only over the western part of the empire that was under his jurisdiction. But he was controlled by the edicts of the Greek emperor, whose capital was at Constantinople. Pope Sergius I. (687-701 A. D.) refused to accept the decisions of a council that met in the city of Constantinople (692 A. D.). This council gave the priests the right to marry, and declared that the rank of the Patriarch of Constantinople be retained, as was decided previously by a council which met at Chalcedon. Of course, Pope Sergius I. was anxious to have himself recognized as having authority over all of the other patriarchs and bishops. The next event that led to a break between the pope and the emperor occurred when Gregory II. was pope (715-731 A. D.). This controversy was in regard to the use of images in the church. The pope insisted that they be used, and in that way clashed with the emperor, who wanted them to be discarded because the Mohammedans were accusing the Christians of idolatry.

### *3. The Pope Gets into Trouble.*

The pope needed the friendship of the emperor in order that he could depend upon the emperor's sol-

diers for protection of the city of Rome against the barbarians and others who invaded Italy from time to time. The king of the Lombards began to threaten the city of Rome shortly after this quarrel between the pope and his protecting emperor. Accordingly, because of their quarrel, the pope could not expect help from the emperor at Constantinople.

#### *4. The Pope Turns to the Franks.*

In this sad plight, the pope knew not what to do at first. Finally he turned for help to the king of the Franks. Pope Gregory III. (731-741 A. D.) promised Charles Martel, the king of the Franks, that he would recognize him as the ruler, provided that the king would rescue him from the invading king of the Lombards. Charles Martel, who was interested in increasing his power as king, was glad to grant the pope this request.

#### *5. King Pepin and the Pope.*

After the death of Charles Martel, Pepin the Short became king of the Franks. When Zacharius became pope (741-752 A. D.) he promised Pepin that he would give him the crown of France if the king would continue to protect the city of Rome from the invading Lombards. In 752, Pepin was chosen ruler at Soissons. He was anointed king by the bishop of that territory, and later by the pope himself.

#### *6. The Pope Becomes a King.*

In the year 755, King Pepin conquered the Lombards and took away from them the territory that they had stolen from the Roman Empire and which had been ruled by the emperor at Constantinople. But Pepin refused to give this territory back to the emperor. He gave it to the pope instead, making the pope the temporal ruler over it. The pope and his

successors continued to rule as king over these Italian states for about a thousand years. His control as king over these states came to an end shortly after Napoleon III. of France withdrew his protecting troops from the city of Rome and from the palace of the pope. Then Garibaldi and Victor Emanuel were able to march upon the city of Rome (1870 A. D.). Victor Emanuel became the king of a united Italy. Thus ended the thousand years' kingship of the popes in Italy.

#### *7. Charlemagne Becomes Emperor.*

In the year 768 Pepin died. The kingdom of the Franks was divided between his two sons, Charles and Carloman. Charles ruled over the northern part (Germany), and Carloman ruled over the southern part (France). When Carloman died (771 A. D.), Charles seized the throne of the entire empire and ruled as Charles the Great, or Charlemagne. He was one of the greatest emperors in all history, an excellent, but cruel, military leader, a patron of education and a devout member of the church. After his conquest of the Saxons and other Teuton tribes, he compelled them to choose either Christianity for their religion or death for their penalty. The year 771 is an important date in history, since it marks the beginning of the reign of Charlemagne over western Europe.

#### *8. Charlemagne Goes to Italy.*

In 774 the Lombards began to cause trouble once more, revolting against the temporal rule of the pope over the Italian states which they coveted. The pope called Charlemagne to help him. This great warrior answered the call, and subdued the warlike Lombards. Although he permitted the pope to keep the states already under his jurisdiction, Charlemagne annexed the

other Italian states that he was able to subdue to his own empire. It was thus that Italy was added to the western empire which became known in history as the Holy Roman Empire.

### 9. *The Holy Roman Empire.*

In the year 800 A. D., while Emperor Charlemagne was observing Christmas at St. Peter's Church in Rome, Pope Leo III. suddenly stepped forward and crowned him emperor of the Romans. This act marks the beginning of the Holy Roman Empire, which included the territory of Germany, France and Italy. In thus crowning Charlemagne as the emperor of the Romans, the pope openly renounced his allegiance to the real Roman emperor, who happened at that time to be a Greek and who was ruling in the city of Constantinople. It was agreed that the two chief positions in this Holy Roman Empire would be occupied by the emperor and the pope. The pope claimed, however, that the emperor depended upon him for his crown, and that the emperor would not be permitted to keep his crown unless he was obedient to the authority of the pope. The pope claimed to have the right to relieve all of the emperor's subjects of obedience to the emperor should he refuse to obey all of the orders that would be issued from the Vatican. But the emperor was not so easily fooled. He considered himself to be the absolute monarch and the protector of the church and the pope. He refused to admit that the pope had any right to interfere in the affairs of the state, or with his rights as emperor. This sharp difference between the point of view of the pope and emperor will help to account for the conflict and the controversies that arose later between these two authorities.

## CHAPTER XV.

## THE CONFLICT BETWEEN POPE AND EMPEROR.

*1. Relation between Pope and Emperor.*

By the agreement between Leo III. and Charlemagne, which was really accepted with reservations by each party, a bond of union was established between the church and the state. The pope was to be recognized as the authority by whom the emperors of the Holy Roman Empire would be crowned and to whom the emperors would owe their crowns. The pope would, furthermore, be expected to give spiritual approval to the empire. On the other hand, the emperor would be required to guarantee the pope's authority in the church and over the people by the force of his military power. The emperor was also expected to use his influence to extend and increase the power of the Vatican. But Charlemagne was too much of an absolute monarch to submit thus meekly to the power of the pope. Just as the pope aspired through this agreement to secure control for himself over both spiritual and temporal affairs in the empire, so also did the emperor expect to regard the pope as subordinate to him. As emperor, he took charge of spiritual as well as temporal affairs, claiming the right to call together the councils of the church (as Constantine called the Council of Nicea). He also claimed the right to appoint the various bishops for the church. Charlemagne's striking personality impressed itself upon the imagination of the Middle Ages.

*2. The Papacy Gets Control over the Empire.*

Charlemagne died in the year 814, and was succeeded by a man who was much meeker and more docile than this great emperor. In 843 the empire was divided between the three sons of Louis the Pious, the weak successor to Charles the Great. With the division in the Government, it was weakened. But the strength of the unified Roman Catholic Church was greatly increased at the expense of the empire. This made it possible for the power of the Vatican to become almost absolute, although the successors of Pope Leo III. were very much less capable than he. The power of the pope was finally clinched as superior to that of the emperor by means of a forged and false document known as the pseudo-Isidorian decretals. A decretal is a letter or an order issued by the pope giving some authoritative order or regulation.

*3. The Pseudo-Isidorian Decretals.*

This document was circulated extensively about the year 850 A. D. It was a faked document containing a list of laws and regulations claimed to have been written and gathered together from the days of the apostles until the time of their circulation. The fact that they were a false document is now admitted even by Roman Catholic historians. These decretals declared that the pope is the head of the church and that he is absolutely free from the control of the state. They also affirmed that the pope alone has the right to appoint and depose the bishops of the church, to call the councils and synods. They also stated that the pope is to be considered the "universal bishop." Before they were able to discover that these decretals were a false document, the people accepted them as true. The people were thus betrayed by trickery into

a belief that the pope must be acknowledged as the authority over emperors. Thus, instead of the church and state governing the nation side by side, as had at first been intended, the Church of Rome usurped absolute control over the Government.

#### *4. The Corruption of the Papacy.*

Basking in the luxury of wealth and power, the popes soon degenerated to so low a degree of morality that the people finally revolted against them and their vileness. The popes were cursed by greed, and were entangled in scheming polities and intrigue. Violence was commonly used. In 882 Pope John VIII. was assassinated because of his wickedness. Another pope (John X.), who ruled from 914 to 928 A. D., put on the armor of a soldier and went forth upon the battlefield with his troops as a military general. In 904 A. D., Pope Sergius III. secured his position as pope by resorting to the use of the sword. Women of corrupt morals began to wield influence over a number of the popes, and were even instrumental in selecting those of whom they were most fond to fill the office. There was plenty of money in the treasury of the Vatican to satisfy their desires. In the year 955 A. D., John XII. became pope, although he was then only a boy eighteen years of age. He was so corrupt and wicked that the German emperor Otto I. (known also as Otto the Great) interfered and compelled him to resign. A new pope was then put on the "throne of St. Peter."

#### *5. Warfare Between the Popes.*

After the death of Emperor Otto the Great, the pope was murdered (974 A. D.). Then followed a series of changes among the popes and their rival anti-popes. The Government, and also traitorous forces

hostile to the Government, kept up the conflict. Beginning with Pope Benedict VIII. (1012-1024 A. D.), the papacy became an hereditary office. But Benedict IX. (1033-1046 A. D.) was so utterly corrupt that he was forced out of the Vatican by the Roman people, who then elected Sylvester III. as their bishop and pope. But soon thereafter Benedict IX. returned to Rome, and, claiming the pope's office for himself, sold it to Gregory VI. He then left Rome, but returned again and claimed that he was still the pope, inasmuch as he did not have the right to sell his office. Accordingly, there were three popes trying to rule the church at the same time; namely, Benedict IX., Sylvester III. and Gregory VI. In order to clear up the complicated situation, the emperor (Henry III.) interfered and called the Council of Sutri in the year 1046 A. D. This council deposed all three of the popes, and elected a new one, who took the name Clement II.

#### *6. Hildebrand and Henry IV.*

When Gregory VII. (Hildebrand) was elected to the office of pope in the year 1073 A. D., he started a reform movement within the church. He also strengthened the papal claim for authority over the governments. His theory of the relation between the church and state was that the church (with its power centralized in Rome in the hands of the pope) should control the state. He instituted many reforms within the church. He lived very modestly and at times almost in poverty, offering in that way a worthy contrast against the example of some of his debauched predecessors. He gave very liberally to the poor. When Hildebrand tried to put his theory of the relation between the church and the state into practice, he got into trouble with the German emperor, Henry IV.

Hildebrand claimed to have the right to summon any emperor to his court in Rome, especially if the emperor should prove to be disobedient to the papal demands and orders. On this basis the pope ordered the German emperor, Henry IV., to come to Rome. But, before Hildebrand could depose Henry as emperor, Henry deposed Hildebrand as pope. Hildebrand was not afraid of this action on the part of the emperor, because he had a powerful weapon with which he could make any emperor tremble. This weapon was the interdict. If the pope placed an interdict on any city or country, no priest nor bishop nor other church official would be permitted to perform or even attend any of the services of the church or administer the rites or grant any privileges of the church. The people, of course, would be frightened lest they might die and their souls go to the eternal fires of hell. Accordingly, the entire nation would rise in protest and demand the rights of the church to be restored. This the pope would refuse to grant unless the emperor would bow submissively before him! This made the interdict a useful weapon for the pope and a dangerous condition for the emperor. In order to save his empire, Henry IV. went to Rome as a penitent. For three days he stood barefooted in the snow waiting for an interview with the pope. Meanwhile, the German princes elected Rudolph as their king. When Henry IV. returned to Germany, he found it necessary to go to war against the usurper of his crown. In the year of 1080, Pope Hildebrand thought that Rudolph had won the victory on the field of battle. He immediately excommunicated Henry IV. a second time on receipt of this news. This was more than Henry could endure. The news of Henry's defeat was a false

report. Victorious over Rudolph, Henry marched with his loyal soldiers right down into Italy and invaded the city of Rome. He took Hildebrand captive, deposed him as pope of the Roman Church and sent the autocratic and intriguing pope into exile. Hildebrand died in exile, a broken-hearted man, in the year 1085. Then began another struggle between the popes chosen by the church and the anti-popes chosen by the Government. This conflict will be discussed in Chapter XVIII.

## CHAPTER XVI.

LIFE, DOCTRINE, WORSHIP AND EXPANSION, 771-1085.

1. *Christian Life in This Period.*

The outstanding characteristic of this period in the history of the church was the separation of religion and morals. It was not only possible, but rather customary, for people to profess religion, accept the theological dogmas that the church required them to accept, go through the ritual and ceremonies of the church, and yet fail to apply the fundamental principles of the Christian faith to their lives. Even men of questionable character were regarded religious if they performed the ceremonies of the church and were obedient to the dictation of the church. An outward display of piety was manifested everywhere, but the much-needed inner regeneration of the soul was rarely found. In its thirst for power and greed for possessions, the church seemed to be more anxious to gain followers and increase the number of its members than it was actually to convert them. This is a danger that always lurks about the church whenever it puts institutional ambition ahead of the real mission of the church of Christ. The people are often slow to realize that the real mission of the church is to labor for the actual regeneration of every individual. People began to use and honor relics of the saints, and their use was encouraged by the church. The number of special holidays increased rapidly and were known as "Saints' Days."

**2. *Penance and Indulgence.***

The church taught that all sins must be confessed to the priest, and some good deed would be prescribed by the priest to help counteract the sin and make the penitent person worthy of having his sins declared forgiven. Nobody was considered eligible to partake of the communion, or Lord's Supper, who had not been absolved from his sins by a priest and who had not complied with his prescription for penance. This penance might be in the nature of saying a certain number of prayers, helping people who are in poverty, and similar acts. But the German people were not favorably inclined to do works of this sort, and preferred to pay money into the treasury of the church, thus helping atone for their sins. The church very quickly consented to their wish, and received money in payment for penances for sins that needed to be forgiven.

From this simple beginning there arose another privilege known as the indulgence. It was against these indulgences that the wrath of Martin Luther was kindled, several centuries later, at the beginning of the Protestant Reformation. An indulgence was granted by paying in advance for penance; that is, if one were about to commit a sin, he could be forgiven even before actually committing it, if granted an indulgence. This privilege was greatly abused, and proved to be an excellent source of revenue for the papacy.

**3. *Charity and Chivalry.***

The people gave generously to the poor, hoping thereby to win the favor of God. In order that such charity could be practiced, it was necessary for a poverty class to be enlarged. If Christians were ex-

pected to give to the poor, it was necessary for poor people to exist who could receive their gifts. This practice developed so many beggars that in later centuries the governments were embarrassed by them and had to pass rigid laws compelling them to work. In some instances beggars were actually whipped and put to death in order that the custom of begging could be wiped out, and in order that men who were able-bodied would go to work instead of making their living by begging. In opposition to the degradation of women among the pagans, the church began to exalt womanhood. Mary, the mother of Jesus, was given even a more sacred respect than previously in the hearts of the faithful. Gentlemen sought to protect the women who might be in trouble. From this arose the chivalry of the Middle Ages. Knightly honor, protection of the weak and mercy to defeated foes were stressed.

#### *4. Torture and the Ordeal.*

Among the cruel practices and barbarous survivals of this period were the torture and the ordeal. People were subjected to terrible suffering in order to force them to confess certain things. They were put on the rack, their bones were slowly crushed, their limbs slowly torn from their bodies. There were countless other varieties of torture used. The ordeal was called the judgment of God. Instead of trying a man in court, he was brought before what was believed to be the court of God. He was required to enter a dangerous place, walk over burning coals, and was sometimes thrust into hot water. It was believed that, if he were innocent, God would prevent him from being harmed. This was known as the ordeal or the "judgment of God."

*5. The Social Question.*

The church encouraged the freeing of slaves. It admonished their owners to treat them kindly, should it not be economically possible to free them. The church also declared certain periods of the year and certain days when wars were not permitted to be fought. In this simple manner it tried to cope with the problem of world peace in an age that was cruel, bloodthirsty and warlike. Most of the wars were fought between the robber knights, and private warfare was waged almost everywhere. It is evident that the welfare of the church was hurt during periods of war, and that the church preferred peace and prosperity even for its own good. It is evident, when one views with an open mind the conditions of this period in the history of the church, that some good ideals were mixed with certain undesirable practices encouraged by the church.

*6. Worship in the Church.*

Pope Gregory the Great (590-604) developed a beautiful liturgy in the church and insisted on the use of the Latin language. It will be remembered that the Latin language was used first in the church at Carthage, even while the Greek language was still in use in the Roman Church. The mass was considered the most important part of the service, even as it is at the present time. The mass is a symbolic repetition of the suffering and sacrifice of Christ on Calvary, and gives merit and pardon to the people. Mass was also said for the dead in order to secure pardon for them through this repetition of the suffering of Christ. Thus it was believed, and is still believed in the Catholic Church, that the souls of the dead can be released from purgatory and allowed to enter the glory of

heaven. The priests were then able to secure a rich income from this practice.

There was practically no preaching or instruction in the church that could be understood by the common people. Some of the priests preached occasionally. The Latin language was regarded as especially sacred. But the reason for its use was to help in unifying the authority of the Roman Church, and the Latin language was everywhere associated with the city of Rome. In about the year 700 the use of the organ was introduced in the Roman Church. But the Greek Church did not use the organ. It was discarded from the Greek Church together with the images of the saints. After the German Reformation (1517-1545 A. D.), the Lutheran Church retained the use of the organ, maintaining that there was nothing in the Scripture that prohibited its use. But for awhile there was prejudice against the use of the organ in the Reformed or Presbyterian Church. To-day there are but few Christians who, like the austere Calvinists, are still opposed to the use of the organ in the worship of the church.

#### *7. Missionary Enterprise.*

Pope Gregory I. (590-604) was a great organizer. He hoped to convert the entire world to Christianity and to bring it under the authority of the Roman Catholic Church, of which he was the head. He sent Augustine to preach to the Anglo-Saxons in Britain. But the Old Keltic Church, which was already established in Britain, was unwilling to submit to the authority of the pope. In the struggle that arose between these two churches, Rome was the victor. Another missionary, by the name of Boniface, influenced the people of Germany to accept the Roman

form of worship as well as the authority of the Vatican. Another outstanding missionary of this period was Columba, a monk from Ireland, who evangelized in northern Europe. Pope Gregory, realizing that it would require many centuries to convert the people individually, advocated the conversion of the world by nations. It was hoped that the nations would follow the leadership of their rulers. In cases in which this might not result, the use of compulsion would not be impossible. This wholesale conversion of nations accounts for the deterioration in religious life that took place during these centuries, since the converts were not really regenerated. Most of them were compelled to accept the authority of Rome and the church. Sweden and Denmark were evangelized by Ansgar (801-865 A. D.). Norway became a Christian nation about 1025 A. D. Among the other nations converted were Poland, Russia, Bohemia and Bulgaria, although the Greek Church was very successful in its efforts to proselyte many of the converts to accept the authority of the Patriarch of Constantinople instead of the Pope of Rome.

#### *8. Rise of the Universities.*

The Emperor Charlemagne (771-814 A. D.) realized that his subjects were very ignorant, and that they needed to be educated. Accordingly, he sent to the British Isles for learned men to come to his court in Europe and become teachers. Alcuin was one of the most famous of these teachers who came to the court of Charlemagne. He organized schools for the emperor. Among the many universities that were established are the universities at Paris, Orleans, Cologne, Utrecht and others. After the death of Charlemagne in 814, a number of weak emperors followed him,

The Church of Rome took away from the state the control and possession of the schools and the universities, and narrowed them. This control and possession of the schools and universities was not restored to the state until after the German Reformation.

#### *9. Doctrinal Controversies.*

The adoptionist controversy arose in Spain about the year 775. Its advocates claimed that, although Christ is the true Son of God according to His divine nature, He nevertheless is only the adopted Son of God according to His human nature. In 792 the Emperor Charlemagne called together a synod at Ratisbon. This synod condemned the adoptionist doctrine. It claimed that adoptionism was merely the revival of the old heresy of Nestorius. (See Chapter XI.)

The doctrine of transubstantiation teaches that at the Lord's Supper the bread is turned into the actual flesh of Jesus, and the wine is turned into the actual blood. This doctrine was for a long time the occasion of controversies in the church. By the time Hildebrand became Pope Gregory VII., the Roman Church compelled its members to believe this doctrine. Another controversy arose between the Roman and Greek Churches in regard to the use of images in the church. This was important because it was one of the causes of the great division in the church.

## CHAPTER XVII.

## THE PROBLEM OF CHRISTIAN UNITY, 771-1083.

1. *Confusion between Union and Unity.*

The Roman Catholic Church hoped to retain the unity of Christians by subjecting them all to a churchly union under the authority of the bishop of Rome, known as the pope. The basis of the entire papal system is the *centralization* of all religious authority at Rome. The argument put forth by the Church of Rome is that the pope is the apostolic successor to Peter, and that the Lord Jesus Christ gave all authority on earth to this one apostle as His ruler on earth, and that this apostle Peter handed down his authority to his successors, and that his successors are the bishops of Rome. In answer to this claim of the Church of Rome, the following arguments may be given:

(a) Christ told, not only Peter, but also all of the apostles, that they all had the power to bind and loose on earth. Moreover, Christ did not necessarily mean what the Roman Church has read into this statement. He evidently referred to the word of God as the means by which the apostles would bind and loose men in the religious sense.

(b) There is no Scriptural authority for the doctrine of apostolic succession as held by the Church of Rome and other Catholic churches. The doctrine of apostolic succession is that the apostles passed down their power to the bishops who followed them and who are supposed to have taken their place after death.

(c) Paul, who was not of the original twelve, disregarded the so-called "Council of Jerusalem," and even resisted Peter to the face "because he stood condemned!" Paul compelled this same Peter to admit that he (Paul) was right, although Peter had previously disagreed with him.

(d) Long before the bishop of Rome advanced the claim of being the "universal bishop," and long before the Church of Rome was regarded as the infallible judge of religious matters, the Old Catholic Church regarded the decisions of the "councils" to be authoritative. The Greek Orthodox and Anglican (*i. e.*, the Protestant Episcopal Church in America) still hold to that view of the Old Catholic Church. But even that doctrine is not substantiated by the Scripture.

(e) Pope Gregory the Great (590-604 A. D.) reproached and even ridiculed the Patriarch of Constantinople for calling himself the universal pope. He also reproached the bishop of Alexandria when he (Eulogius) called Gregory the universal bishop. Pope Gregory said that neither the pope, nor any other patriarch or bishop, should ever be considered the supreme religious authority. This is rather significant, in view of the later claims of the popes, whose decisions are supposed to be both infallible and changeless!

## 2. *Protestantism Repeating This Blunder.*

The great blunder being made in the Protestant call to "church union" to-day is the effort to secure the union of all sects into one great super-organization after the pattern of the Old Catholic Church. True Christian unity is not the concentration of churchly power and centralization of authority at some earthly headquarters, but rather the unity of every individual disciple of Jesus Christ in his Lord. A great churchly

machine will stand in the way and prevent the realization of this goal, because of the tendency to exalt the power and glory of an institution. It is not only possible, but also probable, that institutionalized religion may actually become a menace to Christian unity. During this period (771-1083 A. D.) the church was not so much interested in Christian unity as it was in church union.

### *3. Church Union in the British Isles.*

After the conquest of Britain by the Anglo-Saxons, the natives were driven northward. The invaders did not receive Christianity from the Kelts. Pope Gregory the Great sent Augustine to England to convert these Anglo-Saxons. He founded the Roman Church in England. There arose a sharp dispute between it and the Old Keltic Church which had already been established in England. Rome won in the controversy. The native church was compelled to bow before the power of Rome when the king took action and decreed that it must submit. This victory of the Roman Church over the English Church was won in the year 664 A. D. The conquest of the church by the Roman hierarchy was soon extended into Scotland and Ireland. Thus it was that church union, but not Christian unity, made progress in the British Isles.

### *4. Church Union in Northern and Eastern Europe.*

Just before the Roman usurpation in England, an Irish missionary by the name of Columba preached the gospel among the Piets and established the gospel and churches among the old inhabitants of Britain. These churches were the ones that later passed over into the authority of the hierarchy of Rome. Columba also went to Europe as a missionary. He was followed in Germany by Boniface. Boniface labored to bring the

German churches under the control of the Roman Church, and his effort was successful. Thus was church union established in Germany. Although Poland, Russia, Bulgaria and Bohemia were converted to Christianity, it was impossible for the Roman Church to subdue these nations to its overlordship, because many people in these particular countries leaned in their sympathy toward the Patriarch of Constantinople and to the Eastern or Greek Church.

#### *5. The Great Division in the Church.*

When the Pope of Rome discovered that it was impossible for him to compel the Eastern churches to submit to his claim for overlordship, he put forth a final daring effort to force their submission. He failed gloriously in his attempt to bluff them into submission. This bold stroke was his excommunication of the Patriarch of Constantinople, who held a position in the Greek Church similar to that of the pope in the Roman Church. He evidently thought that the members of the Eastern churches would become terrified and fearful for their eternal safety, and turn to him. But the Patriarch of Constantinople replied to the pope by excommunicating him in return, calling him a heretic! This stroke, which was possibly intended to effect a final "church union" under the banner of the Pope of Rome, proved to be, instead, the stroke that separated forever these two groups into two separate denominations; namely, the Roman Catholic denomination and the Greek Catholic denomination.

#### *6. The Issues between the Roman and Greek Sects.*

Among the many points of difference that led to the final separation of these two great denominations in the year 1054 A. D., four stand out as especially significant, as follows:

(a) The quarrel in regard to the right of priests to marry. The Greek Church taught that priests should be allowed to marry if they so desired, whereas the Roman Church would not permit her priests to do so.

(b) The Roman Church claimed the right of wielding authority over the Greek Church, but the Patriarch of Constantinople refused to bow before the orders that came from Roman "headquarters."

(c) The Greek Church (at that time) was opposed to the worship or reverence of images, whereas the Roman Church insisted that they be used in the churches.

(d) The doctrinal controversy known as the "*Filioque*" controversy. The Roman Church taught that the Holy Spirit proceeded from the Father *and from the Son* (*filioque* in Latin), whereas the Greek Church claimed that the Holy Spirit proceeded from the Father alone.

#### 6. Other Sects.

The most important sect among the many different little denominational groups that sprang into existence during this period was the denomination known as the "Paulician Church." Its teachings were somewhat similar to the doctrine of the early Gnostic church that interfered with the teaching of the early apostolic church and against which even the apostle Paul and the apostle John wrote. The sectarian spirit seems to have endeavored to hurt the work of the church even from the days of the apostles (see 1 Corinthians and Ephesians) until the present day.

## CHAPTER XVIII.

## THE STRUGGLE TO REGAIN PAPAL SUPREMACY (1073-1305 A. D.).

1. *Struggle between Church and Empire* (1073-1085).

Pope Gregory VII. (Hildebrand) was a man of good character. He instituted a much-needed reform in the church, and changed the corrupt conditions that had brought the papacy into ill repute. The gross immorality that had characterized the court of the pope was wiped away, and the fundamental Christian virtues were restored. But, while busy reforming character and replacing vice with virtue, the attention of Hildebrand was also fixed on a great ambition. This was the desire to secure absolute power for the pope. In Hildebrand and men of his type are clearly revealed the aim and the genius of the Roman Catholic Church. Although at times the popes seem to have given up their claim to the right to interfere with and control the governments of nations, this seeming surrender has always been a mere matter of policy with them. It was a clever policy, too, because it stopped current revolt against their power and restored the confidence of the people in the papacy, by assuring them that the pope would confine his activities to purely religious matters and keep his hands off of the governments. But Hildebrand insisted on his right to act as lord of the earth and master in things both spiritual and temporal. But the emperor of Germany

proved to be too good a match for him, and Hildebrand was exiled by Henry IV. After spending a few years in exile, Hildebrand died a sad and broken-hearted man, but still believing in his principles, which have come to be known as the Hildebrandian principles.

## 2. *The Popes and the Anti-popes.*

Before the death of Hildebrand, Clement III. was chosen anti-pope. He favored the emperor's faction in the church because he owed his appointment to the good will of the emperor. He held his office from 1080 to 1100 A. D. But the members of the church who were hostile to the emperor chose a different pope, who took the name of Victor III. He was elected to succeed Hildebrand in 1086. But Victor III. served as pope for not quite two years. He was followed by a much stronger man, who took the name of Urban II., and who ruled from 1088 until 1099. Pope Urban II. continued the contest with the emperor. He was able to enter the city of Rome, but could not get into St. Peter's Church, which was in possession of and under the control of the anti-pope, Clement III. When he found out that it would be impossible to get control of St. Peter's, he resorted to rebellion against the emperor by influencing Conrad to rebel against his father, the emperor, Henry IV. He also interfered with the government of King Philip of France. But he was not very successful in either attempt. He then resorted to strategy and tried to arouse the passion of the people in behalf of another crusade against the Turks and Mohammedans. This scheme was successful. Jerusalem was captured by the Christians in 1099. In their great joy over this military triumph, the people gave all of the credit to Pope Urban II. as its leader and instigator. The power of the anti-pope

Clement soon faded, and the old order was again established. By appealing to the thoughtless and fickle fancy of the people, the pope was able to regain for himself power over the Government.

### *3. Pope Paschal II. Stirs Up Another Rebellion.*

After the death of Clement III., the clergy that had favored the emperor against the claims of Hildebrand elected Sylvester IV. as his successor. But the power of the anti-pope had been practically crushed as a result of the successful crusade led by the regular pope. When Pope Urban II. died, the clergy who had opposed the Government and emperor elected Paschal II. to become regular pope (1099 A. D.). Shortly after Paschal II. ascended the "throne of Peter" he entered into a political intrigue and urged Henry V., another son of Henry IV., to rebel against his father. But the pope, who had hoped to strengthen his own interests by endorsing the treason of Henry V. against his father, was disappointed. When Henry V. became the emperor in 1106 A. D., he began to take away from the church some of its ill-gained property. This action caused consternation in papal circles at Rome. Paschal II. was not so strong a man as was Hildebrand, and soon a compromise was effected whereby, by means of threats, the emperor compelled the pope to grant him the title of emperor and also the rights of investiture. Paschal II. was evidently unwilling to spend his life in exile, as did his predecessor, Hildebrand. But after the treaty was made between the pope and emperor, a papal synod declared it to be illegal, and excommunicated Henry V. because he interfered with the ambition and greed of the papacy. But Pope Paschal II. had previously promised the emperor that he would not be excommunicated. The

papal party came near declaring the pope a heretic for making such a promise and because he "*surrendered the right of the church*"! But some friends of Paschal II. said that, inasmuch as he was under severe pressure at the time, and inasmuch as he wished to avoid bloodshed, he was justified in deceiving the emperor.

#### 4. *Peace between Pope and Emperor.*

The controversy between the church and Government had disturbed the peace of Europe for many years. The people were getting tired of it, and demanded some kind of agreement between the two parties which would restore order and peace in Europe. In the year 1122 A. D. an agreement was made at a council held in the city of Worms. It was in this same city that Martin Luther, four hundred years later, was tried before the diet because of his religious rebellion. The pope won back the property that the emperor had taken away from him. But the emperor was given the right to be present at the election of bishops who were the trustees of the property. This agreement was known as the "*Concordat of Worms*," and was later approved by a regular council of the church at the city of Rome.

#### 5. *The Controversy in England (1066-1150).*

William I. of England, known as William the Conqueror, was too powerful and autocratic a ruler to submit to the dictation of Rome. The controversy regarding the relation between the church and state was carried to England. William I. was a devout king, and was willing to submit to the spiritual authority of the pope, but he refused to surrender his right as king to confer the title of property to bishops. This was known as the right of *investiture*. He also insisted

on his right as king to appoint the bishops of the church, to place men in this office whom he approved and to replace any who might be displeasing to him. After the death of William the Conqueror, William II. became king of England. He was not in favor of the Roman Church. His sympathy leaned rather to the anti-popes, who favored the interests of the German emperor in his controversy with the pope. This opposition was carried on by King Henry I., but without success. Anselm, who was the archbishop of Canterbury and head of the English Church, had been recalled from exile. But, on his return, Anselm refused to recognize the king's authority in the church. He also refused to recognize any of the bishops that had been appointed by the king. Peace was restored between the church and the state in England when the state submitted to the claims of the Roman Church.

#### *6. Arnold of Brescia Reopens the Controversy (1139).*

Arnold of Brescia was a pious Christian who sought to confine the work of the church to purely spiritual matters. At heart, he was a republican. He opposed monarchy. He had been a pupil of the great teacher, Abelard. He advocated the return of all property that the church had taken from the state. He anticipated the Restoration movement of the eighteenth century in part, at least in so far as he advocated the restoration of the primitive church as it was in the days of the apostles! Of course, the rulers of the church, who were basking in the luxury of wealth and power, were unwilling to accept such a proposition, because it would mean their loss of worldly power and wealth. Their easiest way to deal with Arnold would have been to excommunicate him. But Arnold had always

been absolutely orthodox in his religious views, and therefore such action could not have been taken without arousing the suspicion of the people regarding the real cause for his excommunication. Finally a reason that appeared to satisfy the clergy and the people alike was found. Arnold would be excommunicated as a man who would be likely to stir up trouble and division in the church. But Arnold was not a coward. He did not flee to save his life. He went to Rome instead, and took the side of the people who were trying to create a new republic to replace the papal state. Afterwards, Arnold was executed by the order of the emperor of Germany. The emperor did not have much love for the pope, and would have agreed with Arnold in his controversy with the pope. But the emperor was a monarch who feared the republican propaganda put forth by Arnold. Accordingly, for the sake of safety, he had Arnold executed. Arnold made the same mistake that Savonarola made. He mixed politics with religion.

#### *7. Frederick Barbarossa and Hadrian IV. (1158).*

Frederick Barbarossa was one of the outstanding emperors of the German nation. The pope crowned him emperor in the year 1155 A. D. The old conflict between the pope and emperor broke out again when the pope claimed the right to give lands that he had conquered to William of Sicily. Frederick would not let this insolence of the pope go without some kind of revenge. He withheld the offerings from Germany, and thus embarrassed the treasury of the Vatican. Fortunately, Frederick won the sympathy of the German bishops against the pope. Although the pope became furious, he was not strong enough to subdue this independent emperor.

*8. Another Split in the Papacy (1159).*

When Pope Hadrian IV. died, a division occurred in the choice of his successor. Those who leaned in their sympathy toward Emperor Frederick chose Victor IV. as pope. The opponents of the emperor elected Alexander III. Nearly all of the other nations accepted Alexander as pope. Frederick then marched to Rome with his soldiers and took Victor IV. with him, hoping to thrust Alexander off of the "throne of Peter" and place the man of his own choice in the place of Alexander. But, while on his way to Rome, a fever destroyed his army. Frederick was compelled to return home. When Victor IV. died, his successor was such a weakling that nobody would recognize him. It was then that Alexander III. was acknowledged by nearly all of the church as the regular pope of the Roman Catholic Church.

*9. The Waldensians.*

The Waldensians were Christians who did not accept the Roman religion. They sought a return to the Scripture as their authority in religion. They rejected the doctrine of the infallibility of the church, and relied on the infallibility of the Bible instead. They held to these beliefs while retaining their membership in the Roman Catholic Church. Pope Alexander III. (1159-1181 A. D.) excommunicated them and began a persecution against them. Other groups of Christians also existed, as well as the Waldensians, who were loyal to the Bible and to the gospel of Christ as recorded in the Bible. These groups survived in spite of the church's reign of terror which was instigated to get rid of the heretics. They were widely scattered all over the continent of Europe. Some of these sects have survived to this day.

10. *Revival of the Controversy in England (1162-1170).*

King Henry II. of England was a friend of Pope Alexander III. He appointed Thomas à Becket as the archbishop of Canterbury and head of the church in England. But when the king tried to let the arm of justice reach forth to include the offenders among the priests, the church raised a great protest, claiming that even criminal priests were free from the arm of the law and could be dealt with only by the church itself. It claimed this action of the king an interference of the Government in the affairs of the church. Although willing to interfere as the church in the affairs of the state, it refused to admit the right of the state to interfere in the church's affairs. Thomas à Becket fled to France for safety. The pope was very tactful and cautious. He did not try to force King Henry II. to accept his terms at that time, because he had just made an enemy of Frederick Barbarossa and needed the friendship of the English king. Accordingly, the pope made his peace with the English king, and Thomas à Becket was allowed to return to England. But after the army of Frederick Barbarossa was destroyed and the campaign of the German emperor had to be closed, the pope became a little more confident and began once more to put his will against the will of the king of England.

11. *Thomas à Becket Slain (1170).*

In thus deceiving the king of England, the pope proved himself to be untrustworthy and deceitful. But he felt justified in his actions because the welfare of the papacy demanded his misrepresentation. Let all of the nations always beware of the ambition of the princes of the church, lest by assumed friendship and

humility the church gain a position of sufficient strength to secure and restore its unwarranted power over the Government! King Henry II. became furious when the pope and the archbishop sought thus to revive their old claims, and exclaimed, in a moment of anger: "Who will get me rid of this priest?" Somebody overheard his exclamation, and took it as a serious request for some one to slay the archbishop. On Dec. 29, 1170, Thomas à Becket was murdered in cold blood. Quite unexpectedly, instead of ridding England of the power of the foreign pope, this murder reacted in a peculiar manner. The common people regarded Thomas à Becket as a martyr, and made pilgrimages to his grave. The pope immediately seized this wave of emotion among the common people as an excellent opportunity to clinch his own power. He encouraged the people in their attitude toward Thomas à Becket as a martyr, and in that way won their sympathy for himself. In this clever manner he gained a victory over the king and Government of England.

#### *12. The Papacy at Its Highest Power (1198-1303).*

By clever schemes the popes finally succeeded in their effort to make the power of the church absolute and supreme even over the authority of the Governments. Pope Innocent III. (1198-1216 A. D.) gave the papacy its highest power. The pope secured for himself authority in all things. Even the kings and emperors ate out of his hand. Gradually his power declined, however, until Pope Boniface VIII., who ruled from 1294 to 1303, attempted to restore it to its former position of power. He was bold enough to issue a bull forbidding any Government from taxing the property of the church or the priests of the church. He threatened to excommunicate every king and em-

peror who refused to obey his order as specified in this bull. This embarrassed the governments, because the church held so large a proportion of the property, and was always gaining more and more. King Louis IX. of France had previously prohibited the payment of tribute to Rome, or even the raising of money for the church, without his approval as king. And now, Philip, king of France, protested against this presumptuous act of the pope by declaring that, as king of France, neither the pope nor anybody else could dictate to him in secular matters. The pope answered this declaration of King Philip by issuing another bull. In this new bull the pope claimed that his authority was universal, and that it included both the spiritual and secular matters. The king then resorted to violence, captured the pope and put him into prison as a breeder of treason. When Pope Benedict XI. was elected, in the year 1303 A. D., he decided that it would be good policy for him to submit to the king of France and make his peace, lest a similar fate might befall him.

## CHAPTER XIX.

## SCHOLASTICISM.

1. *Revival in Monasticism.*

After the conversion of Constantine (319 A. D.), the persecutions against Christians ceased. The church then had an opportunity to become prosperous. With prosperity it also developed a great ambition. It also became corrupt, as a survey of the preceding chapters indicates. Men who were deeply religious found that it would be necessary to withdraw, not only from the world, but also from the church, in order to be relieved from these corrupting influences. In the eastern part of the empire, such men went off into the desert or into similar places to live in solitude and spend their life in prayer. They were called hermits. But in the western part of the empire, they were not willing to live alone, and, accordingly, withdrew in groups to spend their time together in prayer and in the study of religion and in religious work of various kinds. Thus it was that the monasteries were organized. These men were ordinarily called monks. Their most useful work, perhaps, was the copying of old manuscripts of the Bible in order to give the Bible a wider circulation. This occurred long before the invention of the printing-press. But, as time passed, their organizations also became wealthy and self-satisfied. The result was a growing laxity, and, eventually, corruption. The apostolic church, on the other hand, was a democracy without monastic groups.

The frightful degradation of the church, and especially of the papacy, before the great reform of Pope Hildebrand in 1073 A. D., together with the increased ambition and outreach for property and power that was brought about by the reforms of this same Hildebrand, were felt even by these men who were supposed to have withdrawn from the world. The early discipline was discarded, and little difference could be seen between the church, the world and the monasteries.

In about the year 1110 A. D., new orders arose which sought to revive the old spirit in these institutions and among these orders. Among them were the Cistercians, the Dominicans and the Franciscans. The outstanding leaders of these three orders were Bernard, Dominic and Francis of Assisi. They were especially interested in caring for the poor and the sick. They were the charity workers of their day. But, in addition to their work of charity, the Dominicans were leaders in the uncharitable work of weeding out and killing the heretics! During the first part of the thirteenth century they were active in carrying on the work of the Inquisition.

These monastic orders were free from the control of the bishops, although for a long time the ambitious bishops tried to get possession of their property. These orders were allowed to choose their own abbots and handle their own property, according to their privilege as granted by the pope.

## 2. *Scholasticism.*

When the church took over the control of the schools that had been established and encouraged by the emperor, Charles the Great (771-814 A. D.), learning soon became neglected. Ignorance and superstition were everywhere evident. But about the middle of the

eleventh century (1054 A. D.) there arose a new interest in learning. It was preceded by a great wave of culture among the Mohammedans and among the Jews. Both Moslems and Jews had studied the Greek philosophy of Aristotle. When they came to develop their own new systems of philosophy, they used Aristotle as their foundation. The Christian scholars imitated the example of the Jews and Mohammedans, and produced what is known as the "scholastic philosophy." This was a philosophy of abstract reason and was pure rationalism. One of the earliest Roman Catholic scholars to accept it was Anselm. The chief defender of Scholasticism was Thomas Aquinas (1227-1274 A. D.), whose writings are even now used as a leading authority in the seminaries of the Roman Catholic Church. They are considered so important to-day that so great a teacher as Dr. Walsh, of Fordham University in New York City, has stated that the thirteenth century is the greatest of all centuries. But Thomas Aquinas had two great opponents; namely, John Duns Scotus and Roger Bacon (1214-1294 A. D.) in England.

### *3. The Nominalists Oppose the Scholastics.*

The rationalism of these teachers soon spread wherever the authority of the Roman Catholic Church was felt. But it soon fell into disfavor with some of the scholars. People became weary of trivial discussions and questions such as whether God could make two mountains without putting a valley between them, and how many angels can dance on the point of a needle. In the universities a regular battle took place between the philosophers. A new group of teachers lined up in the universities against the rationalists. Instead of appealing to abstract reason, they

appealed to facts that could be known through the senses. They were called Nominalists.

#### *4. The Mystics Oppose Scholasticism.*

The mystics composed another group that opposed the rationalistic philosophy of scholasticism. They claimed that truth could be known, not through abstract reason, nor through sense impressions, but rather through the heart, or through emotion. They preferred to trust feeling to intelligence. Some of them became very fanatical, and made religion ridiculous by claiming to have absurd dreams and special divine revelations from God Almighty!

#### *5. Doctrine during This Period.*

It was during this period that the doctrine of the atonement as held by the Roman Catholic Church and by some of the Protestant churches to-day was formulated. It was stated most precisely by Anselm. Briefly, his doctrine is this: Sin is the disobedience of man and dishonors God. Some satisfaction had to be rendered in order to uphold the honor of God. Man was incapable of giving this satisfaction himself. Therefore God had to become a man Himself and in His own death make satisfaction for men's sins.

Thomas Aquinas leaned strongly toward the doctrine of predestination. His opponent, John Duns Scotus, declared that man is a free moral agent. Thomas Aquinas also taught that, in the Lord's Supper, the bread not only turns into the actual flesh of Jesus, but also contains the actual blood of Jesus, inasmuch as blood is always found in flesh. For this reason the wine was withheld from the laymen. Previously little children were admitted to communion, but during the period of which we are writing this practice was discontinued.

## CHAPTER XX.

## PAPAL HEADQUARTERS MOVED TO FRANCE (1309-1431 A. D.).

*1. The Rebellion Against Papal Absolutism.*

The Vatican reached its apex of power while Innocent III served as pope (1198-1216 A. D.). After that its power gradually declined until Boniface VIII. became pope. He attempted to restore the absolute power of the Vatican (1294-1303 A. D.). In making this attempt he came into open conflict with King Philip of France. The pope had already beaten the rulers of Germany and England into submission, but he found a stubborn opponent in the French king. Thinking that the best way to hurt a man, and especially a king, would be to hit his pocketbook, the pope issued an order forbidding the Government from taxing church property.

But the church possessed so large a portion of the land that this new order regarding taxation would have worked a hardship on the nation, and especially on the court of the king. The king used the same weapon, and gave royal orders forbidding the sending of money from the kingdom without the king's approval. He did not propose to sacrifice the luxury of his own court in favor of the pope.

In this way the king of France interfered with the revenue of the pope. The pope had another powerful weapon at his disposal. This weapon was the interdict. In addition to this, the pope might relieve the people

of France of all obedience to their king, and might even appoint another king to fill his place! Thus he could force obedience.

But the pope miscalculated, and failed to secure the sympathy or arouse the fear of the leading citizens of France. Even the French priests remained loyal to their king, fearing, no doubt, that he might confiscate their property unless they remained loyal and patriotic. The king finally had the pope captured and imprisoned. The pope died in the year 1303 A. D., a victim of his own greed and ambition for absolute power.

## 2. *The Pope Moves to France.*

No doubt the king of France believed that, if the pope could enter national politics and attempt to control the kings and empires of the world, it would likewise be permissible for the king to enter churchly politics and attempt to control the pope and the church, using them for national advantages. His effort was successful. In the year 1305 A. D. a Frenchman was elected pope and was "consecrated" to that office on French soil. This pope took the name of Clement V. Before he was elected, Clement V. made a secret agreement with the king by which he promised to move the capital of the Roman Church from Italy to France if he were elected to the office. Accordingly, in the year 1309 the pope kept his promise, and the papacy entered what is known as the "*Babylonian Captivity*" of the church. It was called thus because for about seventy years its headquarters were established in Avignon, France. While in France, the papal court became even more corrupt than while in Rome. It sought to imitate the court of the king, which was both extravagant and boastful of wealth.

*3. Italy Clamors for the Pope's Return.*

According to the view of Karl Kautsky, in his book, "Communism in Central Europe in the Time of the Reformation," the chief reason for Italy's protest against this removal of the papal court to Avignon was economic. All of the vast revenue that had hitherto poured into Rome was now flowing into France. And in France these vast sums of money were being spent. This meant increased prosperity for France, but the Italian merchants suffered loss of business as a result. Quite naturally, the Italian merchants raised a cry of protest and demanded the pope's return to Italy.

*4. The Plot for His Return.*

The best way by which to bring the pope back to Italy was to elect an Italian pope who would be willing to make the change in residence. This would be resorting to the same trick that the king of France used originally to get the pope to come to France. The test of fitness for the next candidate for the office of pope would be neither his piety nor his ability to manage the affairs of the church, but primarily his willingness to return the headquarters of the Roman Church to the city of Rome.

*5. Another Split in the Papacy.*

In the year 1377 A. D., Pope Gregory XI. returned to the city of Rome, but died shortly thereafter. The next year Urban VI. was elected to succeed him. The French were displeased, and declared the election to be illegal. Their clergy then elected another pope to rule in Avignon. He was Anti-pope Clement VII. Several councils were called in order that the controversy between the two popes be settled, but none of them accomplished anything. Finally it was decided

to elect a new pope, after which the other two would be expected to resign. But, after the election of a third pope, neither Urban VI. nor Clement VII. would resign their office. Thus again did three popes try to rule the church at the same time.

#### *6. The Emperor Sigismund Interferes.*

Finally the emperor grew weary of the situation, and demanded that peace be restored in the church. In the year 1414 A. D. he called a council to meet at Constance. The most significant action of this council was the issuing of a decree that everybody, *even the pope himself*, is subject to the decrees of the *councils of the church!* How different this was from the recent declaration of the infallibility of the pope! This same council demanded the resignation of Pope John XXIII. and the two anti-popes, Urban VI. and Clement VII. In the year 1417 A. D. a new pope was elected to take the place that these three had claimed. He took the name Martin V. Thus was the division in the papacy healed, not by the authority and action of the pope himself, but by the authority of a council that had been called by the authority of the Emperor Sigismund.

#### *7. The Policy of Pope Martin V.*

The papacy had grown very corrupt while in France. Money was squandered recklessly. The delegates to the council that met at Constance were in favor of a reform in order that these evil conditions might be remedied. But after the election of Pope Martin V. he proved to be a disappointment to the reformers. He not only continued the corrupt life of the papal court, but also actually declared that the pope had authority over the councils! This was certainly a presumptuous claim, inasmuch as he owed his election as pope to the sanction of the council.

## CHAPTER XXI.

## RISE OF THE REBELLION AGAINST ROME.

*1. The Underlying Causes for Revolt.*

Two of the underlying causes of the Protestant revolt against Rome were the extravagance of the popes while in Avignon and the interference of the popes in matters of government.

*2. The Extravagance at Avignon.*

In order to maintain their court at Avignon on a par with the court of the French king, vast sums of money were needed by the popes. Inasmuch as a large proportion of the property was already in the hands of the church and was not subject to taxation, it was natural that the burden of taxes levied by both the state and the church should become very heavy. The people began to resent the wild extravagance and waste of the papal court, inasmuch as there was so much want and poverty among the people themselves.

*3. The Interference in Government.*

The other underlying cause was the continuous strife between the kings and the pope, each hoping to secure control of the state for himself. The spirit of nationalism and patriotism developed. This spirit of nationalism is regarded by many as the counterpart of the spirit of Protestantism. In his masterpiece, "St. Joan," George Bernard Shaw identified Protestantism with Nationalism. Each nation began to maintain its right for self-government without the dictation from either foreign kings or from a foreign pope.

The kings might have consented to submit to the pope in spiritual matters, but they rebelled against the claim that he was lord of the earth in all things, having the right to exercise his power over the rulers, laws, governments and property rights. They wished to retain some authority for themselves.

#### *4. The Revival of Learning.*

Constantinople was taken by the Turks in the year 1453 A. D. At about the same time the Moors were driven out of Spain. There arose at this time a revival of interest in the classics, especially the old Latin and Greek literature. The old manuscripts were brought forth and studied. This period was known in southern Europe as the period of the Renaissance.

#### *5. The Renaissance in Germany.*

The revival of learning took a different form in northern Europe from that of the renaissance in southern Europe. Instead of studying the old Latin and Greek poets and philosophers, the interest of the German people was directed to a study of the Scriptures. The Bible had an extensive circulation in its Latin translation known as the Vulgate. After the invention of the printing-press, the circulation of the Bible increased rapidly, inasmuch as copies could be printed more rapidly and with less expense than those copied by hand.

#### *6. Effort to Reunite Greek and Roman Churches.*

Just before the fall of Constantinople, while the Turks were threatening the city, the leaders of the Greek Church thought that they might secure military protection if they were to make overtures for a reunion with the Church of Rome. But the conferences which were called in order to arrive at a satisfactory point of agreement were not successful. After the fall of

Constantinople, the efforts for a reunion of these two large denominations of the church were given up.

### *7. Conditions within the Church.*

The church waxed fat with its wealth. In the meantime, it permitted the great body of the common people to live in superstition and ignorance. Immorality was everywhere to be seen. Had Martin Luther borne in mind these terrible conditions which existed before the Reformation, he might perhaps not have been so thoroughly distressed because of the immorality of the people immediately after the Reformation. Superstition held most of the people in its bondage. The people kept growing poorer while the church kept growing richer. Possibly an exception ought to be noted in the case of the small merchants of Germany, who gradually became fabulously wealthy. (See "The Reformation in Germany," by Henry C. Vedder.) In Germany, the idea of paying cash for penance in order to secure forgiveness of sins won favor with the people. The church authorities, blinded by their greed for gold, took advantage of the people's simple belief and actually sold them pardons from God for sins that they wished to commit in the future. These pardons, bought and sold in advance, were known as indulgences. It was the indulgence that first stirred the fire of wrath and the storm of righteous indignation within the turbulent heart of Martin Luther.

### *8. Papal Intrigues.*

The spirit of nationalism soon grew so strong that the pope began to feel his loss of power over the nations of Europe. In vain did he try to rally the nations together under the one banner of the church to continue the crusades against the Turks. Failing in this effort, he decided that he would be satisfied

with what he could get out of the nations for his own personal enjoyment and welfare. Pope Sixtus IV. (1471-1484 A. D.) tried to secure control over some of the Italian states. He stooped to any act that might bring this ambition into realization. When the people of Florence resented the assassination of the Medicis, the Pope promptly began a war with them. He made a treaty with the king of Naples in order to get that king's military aid in his campaign against the Government of Florence.

#### *9. Borgia and Savonarola.*

In the year 1492, the same year that Columbus discovered America, a man by the name of Borgia became pope. He took the name of Alexander VI. He was a powerful and cruel ruler. He even went so far as to solicit help from the Sultan of Turkey, who was a Mohammedan, in order to clinch his power over the state. This cruel pope was opposed in his political schemes by the great reformer of Italy, Savonarola. But the pope soon had Savonarola put to death. Pope Alexander VI. was anxious to secure a position of power and influence, not only for himself, but also for his own sons. He was willing to resort to murder, poisoning, imprisonment, torture and war in order to satisfy his ambition. It was this same pope who claimed to have the right to divide the newly discovered lands of America between Spain and Portugal. He died in 1503.

#### *10. The Martyrdom of Huss.*

Perhaps the most outstanding reformer before the days of Martin Luther was the Bohemian, Huss. Huss was an educator at the University of Prague. He was also a preacher and a serious student of the Bible. He won his disfavor with the church when he de-

manded the church to reform. He also was disliked by the princes of Germany, because he was a Bohemian patriot. He was influenced by the teaching of the English reformer, Wyclif, at Oxford University. In the year 1413 A. D., Huss was excommunicated. In the following year, in spite of the promise for safe conduct that was given him by the Emperor Sigismund, Huss was condemned as a heretic by the council which met at Constance. It was this same council that ended the division in the papacy after the great division following the Babylonian captivity of the pope in Avignon. Eight months later Huss was burned at the stake. Although he could not be proved a real heretic, Huss was nevertheless put out of the way for interfering with the greed of organized religion. Thus the danger of centralized power and greed in religious organizations is obvious.

#### *11. Other Reformers Preceding Luther.*

Among the other pre-Reformation reformers, the names of Wyclif, Tauler, Reuchlin and More are significant. In addition to the regular reformers, there were various groups of fanatics which held peculiar doctrines, some of which have survived even until this day. Among them were numerous Communistic sects. It is interesting to note, in connection with these reformers, that Peter Chelcicky declared that the New Testament is the authoritative source of our knowledge of the will of God, that it was given by the apostles and that its doctrines are not subject to change. In other words, it is the faith delivered once for all to the saints.

#### *12. The Inquisition.*

The Church of Rome, and especially the pope, soon became seriously alarmed because of the rapid and

extensive spread of these doctrines among the people. The church also feared the increasing influence of men who did not favor its claim for power over the governments and who protested against its self-indulgence and corruptions. Accordingly, it instituted what is known as the Inquisition. Inquisitors were appointed to search all over Europe for men who might oppose the greed of the church. They tortured their victims in order to secure a confession from them and in order to get the names of other men who might hold to similar views. The heretics were frequently burned alive at the stake. The Inquisition was used, not only in Spain and Italy primarily during this period, but was continued in Roman Catholic countries even after the Protestant Reformation had gained governmental recognition for the freedom of Protestant churches.

## CHAPTER XXII.

## THE PROTESTANT REVOLT IN GERMANY.

1. *The Beginning of the Protestant Revolt.*

The rising protest against the absolute power of the pope was briefly outlined in the preceding chapter. There might, perhaps, have been no Reformation at all had the pope been shrewd enough to confine his activity to the realm of spiritual matters, and had he maintained his court modestly and simply. But the violence, oppression, intrigue and murder reaped a harvest of protest from the common people as well as from some of the princes. The cannon of the Reformation began to rumble when Henry IV. openly defied Pope Gregory VII. (Hildebrand). The movement gained in strength when Huss was burned at the stake. The defiance of King Philip of France and the king of England unloosed in part the chains of slavery by which the pope forced the nations of Europe to do his bidding. And finally "the shot heard around the world," and which inaugurated an era of deliverance, was fired, not by a rebellious king nor by an oppressed peasantry, but, marvelous to say, by an educator and a monk who was loyal and devoted to the Roman Catholic Church, and who merely wanted that church to stand forth in purity of character and true nobility of purpose. This monk and educator was Dr. Martin Luther, of the University of Wittenberg. Luther remained loyal to the church until he discovered how utterly impossible it was to break the religious system

that held Europe by the throat, and how useless any attempts might be to reform the church from within. It was then that he broke from the organized church and fell back upon the sole authority of God's holy word as being far superior to any pretended authority of a corrupt hierarchy.

### 2. *The Work of Erasmus.*

Erasmus was perhaps the outstanding man of the period preceding the Reformation. He tried his best to deliver the people from the darkness and terror of superstition by encouraging education. He, too, believed that a reformation was necessary in order that the church might accomplish its spiritual task in a worthy manner. But he differed from Luther, not only on certain points of doctrine, but also in his attitude toward the churchly machine with its headquarters in the city of Rome. In his violent reaction against the corruptions, abuse of power and ambition of the church, Luther took issue with Erasmus. Erasmus remained loyal to the churchly machine, whereas Luther regarded no human institution as sacred, but held rather to the word of God. Herein may be observed the chief difference in opinion that separated these two great men, although both agreed that the church needed reformation.

### 3. *Luther's Ninety-five Theses.*

Luther did not declare war against the Roman Catholic Church when he nailed his ninety-five theses to the door of the church at Wittenberg in 1517 A. D. He merely issued a challenge to debate certain points in regard to the use of indulgences. Pope Leo X. wished to complete part of the Church of St. Peter in the city of Rome, and needed much money in order to finance this project. His method for getting the money

was based on the belief of the Germans that sins could be atoned for by payment in cash for penances. In addition to securing pardon for sins already committed, the pope made an arrangement by which anybody who wanted to commit a sin could secure forgiveness for it in advance, even before the sin was actually committed, if he had the price to pay. This advance payment and pardon were known as an indulgence.

#### *4. Luther Arouses the Ire of Pope Leo X.*

Had the messengers and secretaries who were sent out by the pope been discreet and moderate in their methods, they might have been successful in their work of preying on the superstitions of the people without arousing the fiery opposition of men who were truly religious. But these secretaries were willing to go to any extreme in order to get the money, and plenty of it. One of them, Tetzel by name, went so far as to say: "As soon as your cash jingles in the money-box, so quickly will your soul jump into heaven!" He was reaping a fortune when Martin Luther got into action and nailed the ninety-five theses to the door of the church at Wittenberg, challenging all comers to debate the question of indulgences. Luther was unable to bear such blasphemy any longer. But nobody would venture to accept this challenge of Martin Luther.

Luther then sent a copy of his theses to the pope. This angered the pope, who summoned Luther to Rome. But Frederick, the elector of Saxony, who was a personal friend of Luther, arranged for Luther's trial at Augsburg before Cardinal Cajetan. When Cajetan discovered that he could not beat Luther into submission, he reported the circumstance to the pope. Luther was excommunicated, although an orthodox be-

liever, because he opposed the degradation of religion and the lust of the church for power and wealth.

#### *5. Luther Takes Up the Cause against Rome.*

After a debate with Eck in the city of Leipzig in 1519 A. D., Luther took up the battle-ax and issued a call for a thorough housecleaning in the church. His chief weapon was the pen. His writings were scattered all over Germany and also secured a wide circulation in France, Spain, Italy and England. Luther was aided by a very brilliant man and scholar, Philip Melanchthon. Melanchthon was also a professor at the University of Wittenberg. Luther also had the support of a large number of nobles and knights, especially of Frederick, the elector of Saxony. Luther taught the Scriptural doctrine of the priesthood of all believers, declared that the just shall live by faith rather than by works of penance, and that salvation can not be procured through works of merit. His favorite book was Paul's letter to the Galatians.

#### *6. Luther and the Pope's Bull.*

When the pope's bull of excommunication was delivered to Luther, instead of being frightened by it, he calmly got the students together at the university and marched to the market-place of Wittenberg and burned the bull publicly. He then wrote a letter to the German nobles in which he declared that the German nobles were free from the authority of the pope.

#### *7. The Diet of Worms (1521 A. D.).*

Pope Leo X. found Luther to be a regular trouble-maker who could not be subdued by threats. Had Luther been in the city of Rome, the pope would undoubtedly have resorted to assassination, poisoning or imprisonment, in order to get this rebellious monk out of the way. In utter desperation, the pope finally

turned to an imperial diet, hoping that he might get the Government to execute Luther. But the German people were too accustomed to fair play and would not permit anybody to be condemned without having a fair trial. Luther was brought to trial before the Diet of Worms in 1521.

#### *8. Luther at the Wartburg.*

At the conclusion of his defense before the Diet of Worms, Luther said: "Here stand I. I can not do differently. God help me. Amen!" He had refused to take back anything that he had either written or said unless it could be proved false either by reason or by the word of God. Some of the people present urged the Emperor Charles V. (a Spaniard) to break his promise of safe conduct in the same way that Emperor Sigismund had broken his promise to Huss. This would have been done had not many of the nobles present warned the emperor that such action would result in a terrible revolution in Germany. Fearing lest he might lose his crown, the emperor allowed Luther to return to Wittenberg. On his way back to Wittenberg, Luther was kidnapped. Everybody thought he had been killed, but the kidnapping was a scheme of his friend, the elector of Saxony, to protect him from possible assassination. Luther was taken to his friend's castle, the Wartburg, where he lived in safety and was able to translate the New Testament into the German language.

#### *9. Later Efforts to Stop the Reformation.*

In the year 1529 a diet was called at the city of Spires. It forbade the spread of the Reformation movement and prohibited the gospel teaching of Luther. But the German princes would not submit so easily as the diet expected them to. The elector of Saxony, the

margraf of Brandenburg and others entered a "Protest" against this order and decision of the diet at Spires. From this "Protest" the Reformation movement took the name "Protestant," and its advocates were called "Protestants."

#### 10. *The Diet at Augsburg.*

The following year another diet was called at the city of Augsburg in an effort to compel the Protestants to yield to the claims of Rome. But the brilliant Melanchthon drew up the Augsburg Confession of Faith, which is even until this day accepted by the Lutheran Church, and had it adopted by the diet. And thus the struggle continued. Rome was unwilling to submit, but finally in the year 1555 A. D., at the peace of Augsburg, another agreement was made. The religion of any country would be determined by the choice of the prince. If the prince chose Rome, the people would have to submit to Rome. If the prince chose Lutherism, the people would have to become Lutherans. It is well to note the shrewd motive behind this agreement. It is always much easier for any great ecclesiastical power to deal with a few in the form of a committee and thus "put things over on them" than it is to hoodwink an entire nation or church into submission. The people are more difficult to handle than a committee.

#### 11. *Luther and the Other Reformers.*

The Reformation in Switzerland was led by Zwingli. Luther entered into a controversy with Zwingli over certain doctrines of the church. At a conference between these two great reformers, Luther refused to compromise one point of doctrine. This attitude of the German reformer caused the conference to fail so far as the union of the two forces is concerned. Lu-

ther's relation to the Reformation in England and his association with King Henry VIII. will be discussed in the chapter on the Reformation in England. The chief points of difference between Luther and Erasmus have already been discussed.

### 12. *The Disappointment of Luther.*

Luther had a deep feeling of sympathy for the common people, and proved to be a champion for freedom. But when the peasants' rebellion broke out he reacted against their violence, and called upon all forces of order to help subdue them. Luther has been unfairly criticized because of his views during the peasants' revolt. He did not betray his ideals because of any feeling of indebtedness to the princes who aided him in his controversy with the pope, or because he was in any way afraid of the authority of the Government. He was disappointed because of the violence and excesses of the people who allowed their feelings to run riot and would not appeal to reason. He was also grieved because of the terrible moral conditions that prevailed among the people after the Reformation. He questioned whether there were more than a mere handful of real Christians in all Germany.

Anybody who is familiar with the popular reaction when tyranny is overthrown should be able to appreciate the situation in which Luther found himself during the revolt of the peasants. With an ignorant peasantry it was almost impossible to reason. Until they were able to govern themselves, it would have been sheer nonsense to have granted all of their demands. Their liberty was being turned into license.

Luther may be criticized for his lack of sympathy for them, but within his own great soul was so great a sense of relative values and of the need for stability

that even at the risk of losing popular favor he declared his own firm support of law and order and his uncompromising opposition to violence against the Government. When all of the motives of this great reformer are brought into the light, and the critical positions are viewed from the point of view from which he himself was compelled to view them, the greatness of Luther will rout and put to shame all of the shallow and unfair criticisms of those aspiring historians who seek to clinch a reputation for themselves by defaming the genius of one of the greatest lights of all history. Of course, Luther was human, as every other man is human. And, as a man, it is very likely that he made mistakes. But his bigness of heart and genuineness of purpose far outweighed the little faults with which modern men try to harm his character. To them the words of Christ might have weight to-day, "Let him that is without fault cast the first stone!"

## CHAPTER XXIII.

## THE REFORMATION IN SWITZERLAND.

*1. Dual Leadership in Switzerland.*

The two outstanding reformers in Switzerland were Zwingli and Calvin. Zwingli had been trained for the priesthood, and, while serving the church, heard of the movement for reform in Germany. His sympathy was won, and immediately he filled his sermons with the gospel message. He likewise openly denounced the abuses of the papacy and the Roman Catholic system in general. Calvin, on the other hand, had prepared to practice law. But while in France he heard of the new doctrines of the reformers. His interest was aroused almost immediately, and he began to study theology. It is interesting to note that, in writing his books on theology and his creed or confession of faith, he put into it the spirit of law, for which profession he had previously trained himself.

*2. The Influence of Luther.*

Switzerland is located among the Alpine Mountains. Its inhabitants have always been a liberty-loving people. Although in religion they had been faithful to the Roman Catholic Church, it was difficult for a foreign power to gain political control over these people. Trained thus to guard their political liberty, it was very natural for the message of Luther and the other German reformers to win its way into their hearts. The literature of the Reformation was rapidly and extensively circulated. Soon nearly all of the people

in the mountain cantons were talking about the new movement for religious liberty. Being a devout people, they responded readily to the appeal to the Holy Scriptures upon which the claims of the Protestant movement were founded.

### 3. *The Work of Zwingli.*

While still a priest in the Roman Catholic Church, Zwingli objected to the worship of images and the superstition that prevailed throughout Switzerland. He was very bitter in his opposition against the sale of indulgences. He could be moved neither by threats nor flattery. He preached with boldness the unsearchable riches of Christ and denounced without fear or favor the corrupt practices of organized religion. He was unable to win all Switzerland to the Reformation, but held almost absolute control over the city of Zurich. Like Luther, he wrote and had circulated many religious tracts. He appreciated the value and power of religious literature.

### 4. *Zwingli and Luther.*

Although Zwingli fought for the same cause for which Luther struggled, these two great men came into open conflict over the question of the Lord's Supper. The Roman Catholic Church taught that in the Supper of the Lord, the bread, by a miracle, turns into the actual body and the wine into the actual blood of Jesus. The people who partake of the Supper believe that they are actually eating part of the flesh of Christ, and the priest in drinking the wine believes that he is actually drinking the blood of Christ. They furthermore believe that nobody except a Roman priest has the power to work this miracle. The congregation is informed when the miracle is supposed to take place by the priest's ringing a bell. This doctrine in the

Roman Catholic Church is called the doctrine of "*transubstantiation*."

Luther did not accept the Roman doctrine. He believed instead that, although the bread and wine do not actually turn into the body and blood of Jesus Christ, nevertheless there is present at the Supper and in the bread and wine the actual spiritual presence of Jesus Christ. This doctrine of the Lutheran Church is called the doctrine of "*consubstantiation*" as opposed to the doctrine of *transubstantiation*."

Zwingli accepted neither theory. He taught that the bread and wine are merely symbols which represent the body and blood of the Lord, and that the Lord's Supper is merely a memorial feast. In 1529, at the Marburg, Luther and Zwingli entered into a great debate over this question, but Luther would not yield one jot from his position. He placed a large sign over his desk, reading thus in the Latin language: "This is my body." In appealing thus to the Scripture, it was utterly impossible for Zwingli to change his point of view. And Zwingli refused absolutely to change his position and accept the doctrine of consubstantiation.

### 5. *Religious War in Switzerland.*

The pope was not willing to let the nations slip away from his control one by one. Accordingly, he encouraged a civil war between the Protestants and Catholics in Switzerland. As a result of this war, religious liberty was granted. But the Protestants paid a great price for their liberty, inasmuch as their great leader, Zwingli, was slain during the war. According to the peace treaty after the war, each canton was allowed to choose its own religion. In this way, religious freedom was secured.

*6. The Leadership of Calvin.*

John Calvin was a Frenchman who was trained for the profession of law. He became interested in the theology of the reformers and became active in the task of securing religious freedom. He began work at Geneva humbly, by writing his celebrated book which is known as the "Institutes." His training in law made it quite natural for him to connect religion with the law. This aroused opposition in the city of Geneva, and Calvin was driven into exile. Shortly later he was asked to return. Although an advocate of religious liberty, Calvin consented to the burning of Servetus in 1553 because Servetus was a heretic. Thus it is evident that the spirit of persecution was not confined to the ranks of the Romanists, since Protestants shared with them a like guilt for intolerance. The point in Calvin's teaching that stands out prominently is his revival of the old Augustinian doctrine of predestination. Calvin had a great influence over John Knox, who carried the Calvinistic theology over to Scotland. This is the source of the doctrine in the Presbyterian Church. This was one of the doctrines against which Alexander Campbell protested when he was forced to leave the Presbyterian Church at the beginning of the Restoration movement in the United States early in the nineteenth century.

*7. The Reformed and Lutheran Churches.*

The main points of difference between the Reformed Church and the Lutheran Church revolve around the controversy over the Lord's Supper and also about the doctrine of predestination. The Reformed Church holds to the beliefs which were taught by Zwingli and Calvin, whereas the Lutheran Church holds strictly to the views of Martin Luther on these questions. An

effort was made later to unite these two churches, but without success. Instead of uniting the two churches, a new denomination came into being, known as the Evangelical Church. In the United States this church is known as the Evangelical Synod of North America. Its headquarters are located in St. Louis, Mo.

## CHAPTER XXIV.

## THE REFORMATION IN ENGLAND.

1. *Independence of the Church of England.*

An objection is frequently raised by members of the Church of England when its origin is traced to the claim of King Henry VIII. that the king of England is the head of the church in England. A number of its adherents insist that the English Church can trace its purity and independence from the Roman Church back to the earliest days when England was first evangelized by missionaries from the Old Catholic Church.

It will be remembered that when the pope sent Augustine as a missionary to the British Isles, the Keltic Church was already established independently of papal authority. A conflict arose in which the king was enlisted on the side of Rome, and the Keltic Church was forced into the background. But the domineering spirit of William the Conqueror (1066 A. D.) refused to submit to the authority of a foreign churchly ruler. The king insisted on retaining the right to choose the bishops in England. The fate of Thomas à Becket marks the spirit of independence that prevailed at even a later date, but the reaction among the common people immediately after his assassination shows the power that the pope held over the English Church in spite of the objections registered by the king. The struggle for Anglican independence was long and difficult.

The English Church was about as independent from Rome up to the time of Henry VIII. as the German Church was up to the time of Martin Luther. In France the clergy upheld the will of King Philip, in spite of the orders to the contrary that came from Roman headquarters. The attitude of the archbishop of Canterbury reveals clearly how strong a hold the pope had on the English Church.

### *2. The Early English Reformers.*

Perhaps the first reformer of note in England was Wyclif, who preached against the evils of the papacy and who translated the Bible into the English language. He was a teacher at the University of Oxford, and wielded a strong influence as such. The pope became alarmed because of the teachings of Wyclif, and in the year 1377 A. D. sought to have him put out of the way. But this was a difficult task, inasmuch as Wyclif himself was very influential in England. He objected to the greed of the pope and to the desire of the church to keep accumulating property and wealth. He also declared that the real head of the church was Christ rather than the pope. The teachings of Wyclif had a profound influence on Huss, the Bohemian martyr and patriot who was burned at the stake by order of the Council of Constance.

### *3. Henry VIII. and Luther.*

Henry VIII. was a shrewd and intelligent man, in spite of his weakness for wives. When Martin Luther stirred up the Protestant revolt in Germany, Henry VIII. took issue with him in defense of the historic church. This loyalty of Henry VIII. to the papacy pleased Pope Leo X. As a reward for his loyalty the pope gave the king the title, "Defender of the Faith." This title was to be hereditary, and is still used by

the king of England. Luther was a bitter enemy of Henry VIII., and said some insulting things about him. But at a later time, when King Henry could not get the pope's permission for a divorce, he appealed to Luther. In a moment of weakness Luther approved the divorce. The ire of the pope was then aroused against the English king.

#### *4. Henry VIII. and Cranmer.*

Cranmer was a teacher at the University of Cambridge, but later became the archbishop of Canterbury and head of the Catholic Church in England. He was an intimate and personal friend of the king. Although he, too, approved the divorce of Henry, this matter was a mere trifle when compared with the real, vital issues that underlay the break with Rome. Not only were the corruptions of the papacy and its presumptuous claims disliked by the leaders in England, but the tendency of European nations to control the politics of England through a religious motive was also resented. If the English Church were cut from the control of all foreign powers, it would be easier for England to attain a position of great national strength and power.

Cranmer issued a declaration that the only supreme head on earth of the English Church is the king and his successors. He also took away all of the property from the Roman Church, and declared it to be the possession of the English Church, which could not be owned or controlled by any foreign power. The pope (Paul III.) then excommunicated Henry VIII., saying that no citizen of England would be required to obey his king. But the English people were not so willing to permit a foreign ruler to dictate to either them or their government or their archbishop. Accordingly,

the pope found it necessary to wait for further political developments and possibly win the favor of future kings, hoping through them to regain his control over England. Meanwhile, the Church of England was reorganized on an independent basis, and the Book of Common Prayer was issued.

#### *5. The Restoration of Catholicism.*

When "Bloody Mary" became queen of England, the pope's golden opportunity arrived. Catholicism of the Roman hue was restored. The queen also married the Catholic king of Spain, Philip II. In order to protect the interests of the papacy and satisfy her personal revenge against Cranmer, Queen Mary ordered his trial in hope to secure his execution. Cranmer had declared that the king of England and his successors were the head of the church in England. But now the queen was a Roman Catholic, and hence, according to her will, it would be necessary for him to submit to the Church of Rome. He was forced to recant his former position as a Protestant. But after his recantation he was nevertheless condemned to die at Oxford in 1556. When informed of the treachery of the queen, he tore up his recantation. As the flames began to scorch his body, he deliberately placed his right hand into the flame and reproached it for having signed the recantation. The struggle between Romanism and Protestantism for control of England had just begun. It will be discussed further in another chapter.

#### *6. The Reformation in Scotland.*

The leading figure in the Reformation in Scotland was John Knox. He accepted the Protestant faith in 1542. He paid the price for following his conscience, reason and the word of God by forfeiting his position

as a preacher. When Mary, Queen of Scots, came to the throne, she tried to force Catholicism on the entire nation. Knox fled for safety to Germany, and thence to the city of Geneva in Switzerland. Here he became acquainted with John Calvin, the great leader of the Swiss Reformation. He later returned to Scotland and established the Presbyterian Church, which was similar to the Reformed Church on the Continent. He died in 1572, but his work was ably carried on by Andrew Melville. Melville believed in the separation of church and state. He was also opposed to the episcopal system of church government, favoring the presbyterian system instead.

## CHAPTER XXV.

## THE REFORMATION ON THE CONTINENT.

1. *In Scandinavia.*

The influence of the universities in helping to mold popular thought is evident in more ways than one. Students from the University of Wittenberg aided the Lutheran movement in Sweden when King Gustav ordered a churchly revolution in that country. All of the property of the church was taken from Roman control in the year 1527 A. D. and put, instead, into the hands of the bishops whom the king appointed. In this way it came under the control of the king. The king also issued an order to have the word of God preached throughout Sweden.

Denmark adopted Lutheranism at an early date, largely as a reaction against the authority of priestly foreigners and as a mark of an awakening national consciousness. From Denmark the reform spread to Norway, and even so far west as Iceland. In the year 1529 A. D., King Gustav declared that Lutheranism would be the faith of Sweden. He sent into exile all who remained loyal to the Church of Rome. This law against the Roman faith was not repealed until near the close of the nineteenth century. During the Thirty Years' War in Germany, King Gustavus Adolphus aided the Protestant cause by turning defeat into victory. This great Swedish king sacrificed his own life on the field of battle because of his devotion to the cause of the Protestants.

*2. In Italy.*

The forerunner of the Reformation in Italy was the great preacher of the city of Florence, Savonarola (1452-1498 A. D.). He was fearless in his denunciation of the corruptions within the church. He opposed the greed, conspiracy and murders that kept occurring in the papal circles. Savonarola was finally put to death by Pope Alexander VI., a Borgia. This pope was anxious to get as much property and power for his own sons as he was able to secure. He stooped to anything, including murder, torture and imprisonment, in order to get what he wished. Savonarola was a victim of his greed. But in the blood of Savonarola could be heard voices calling for release from papal chains and demanding purity and reform within the Roman Church.

When the writings of Luther and Melanchthon reached Italy they were eagerly read by the Italian people. But, in order to gain circulation without being suppressed by the pope, these tracts did not bear the names of the reformers who were their authors. Then, when the German armies invaded Italy during the war of 1526, her soldiers carried the Protestant ideas with them. Rome confessed her utter weakness and guilt by her inability to reply to the Protestant opinions and the reformers' denunciations against papal vice. Accordingly, she used the coward's weapon of suppression. She gave strict orders that all Protestant literature be destroyed and that every trace of that faith be wiped from Italy by violence. By the year 1542 the Inquisition was in full force in Italy. All who refused to obey the dictation of the Roman Church, without a question, were put to death, and many of them suffered torture.

*3. In Holland.*

The great Dutch reformer was Erasmus (1467-1536). He did not leave the Church of Rome, but sought a reformation from within. Martin Luther had attempted the same type of reform, but soon discovered how utterly useless such efforts were. Not until forced to break away from Rome, because of the fact that the church opposed reform, did Luther begin the evangelical movement for churches free from papal dictatorship. Erasmus disagreed, however, and remained loyal to the Catholic Church. Although Erasmus wrote very strongly against the corruptions of priesthood, and even ridiculed some of the superstitions in which they believed, he did not stir up open rebellion against the church.

The people of Holland were ready to rise up in arms against Rome. They had been oppressed by a foreign church and a foreign emperor. They beheld in the Protestant movement a ray of hope for deliverance. When they heard the news about Luther at Wittenberg, they were filled with joy. This joy was soon turned into sorrow, because an era of violence and bloodshed under the direction of the Spanish king lay directly ahead of them. The civil authorities took such extreme action against Protestantism that the people revolted against the Government. The Protestant cause was hopeless, however, for their efforts were crushed by 1555. Not until after the later revolution, led by William of Orange, was this Spanish and papal yoke cast from the shoulders of the Dutch people. It was then that the Dutch republic was formed as a free and independent state, the freedom and rights of which were guaranteed by the treaty of Westphalia in the year 1646 A. D.

*4. In France.*

The history of the French Huguenots should be well known to all who are lovers of civil and religious liberty. The persecutions against the Huguenots, by means of which the church tried to wipe them from the face of the earth, were not confined to France alone. American history tells the cruel story of the slaughter of Huguenot refugees by the Spaniard, Menendez. The Reformation began in France with the rise of the French spirit of nationalism. After the pope returned to Rome from Avignon, and after they discovered that there were not enough French cardinals to control the election of the pope, the French people turned their attention to French independence from the pope in the affairs of state, although willing as good Catholics to remain loyal to the spiritual authority of the church.

In the meantime the Bible was circulated among the people, and small groups of evangelical Christians met secretly. They were known as Huguenots. Many French people were won by the appeal to the Scriptures. The church, seeing its absolutism threatened by the rising tide of independent Christianity, decided that it would be necessary to destroy the movement. It was the old story of the thirst of a religious machine for power. The modern currents within the various churches to-day reveal the same tendency to destroy all of the independent movements that may interfere with the growing power of the churchly machines.

Naturally, as we also observed among the Dutch people, the Huguenots in France were drawn into sympathy with the Protestants of Germany. At first King Francis I. of France was open-minded, having no doubt been influenced by his Huguenot sister, the queen of

Navarre. But the opposition of the church against his attitude of toleration became so acute that the king began to fear lest his kingdom might be engulfed in civil war and fall to pieces. In the year 1534 he issued an edict against the Huguenots, forbidding them from exercising freedom of conscience in religion.

King Henry II. of France resorted to violence in his persecutions. He ordered all heretical books to be burned. He also ordered all people who held to the Protestant faith to be burned. The era of the Inquisition and slaughter of the Huguenots will be discussed in the chapter on religious wars and persecutions. But as the lions in the Roman arena could not stop the rising power of the spiritual gospel, so the flames which consumed the bodies of the Huguenots could not crush out the same devotion of these people to Christ.

### 5. *In Spain and Portugal.*

It seems somewhat ridiculous to attempt any discussion of the Protestant rebellion in such countries as Spain and Portugal, inasmuch as both were so completely committed to the papal order, and so violently opposed to all reform in the church. Nevertheless, the literature of the Reformation was circulated in both of these countries the same as in Italy. The far-reaching influence of the pen can be estimated only after it has done its work of blessing or of mischief. Its work of blessing is illustrated by the literature of Protestantism; its work of mischief by the pseudo-Isidorian decretals. While people continue to read and think, there is hope for continued liberty and progress. But when sleek contentment stifles the people's interest in literature, the outlook is practically hopeless. The failure of the Protestant movement in Spain can not be attributed to a lack of literature,

although the literature was soon suppressed, but rather to the fact that the common people did not get into touch with it. They were held in ignorance and were unable to read the pleas of the reformers. A few university men alone had that advantage, and their voices were muzzled by the ever-cautious machine of the institutional Church of Rome. The use of the Inquisition, carried on most effectively and extremely in Spain, also hindered the growth of the Protestant Church in Spain.

## CHAPTER XXVI.

## EFFORTS OF THE PAPACY TO REGAIN CONTROL.

1. *The Policy of the Roman Church.*

The true spirit and policy of the Roman Catholic Church was not reflected by the popes, who, like Alexander VI., were corrupt and selfish. The institution of the church did not concede defeat in its ambition for mastery of the world even in the face of the rapid growth of Protestantism. It would not content itself with what remained of its possessions, nor would it be satisfied to enrich itself merely from the resources then available. The leaders of the Roman Catholic Church have generally been too far-sighted to let such conditions long endure. They are accustomed to look forward into the centuries ahead.

The aim of the Roman Catholic Church as an organization is to secure control of the world in both spiritual and temporal affairs. When policy demands a temporary surrender of its claim for mastery over the governments, it is willing to make that concession, and even teach its people that the church is not interested in the control of the Government. But this concession is made only in the hope that the opposition against its temporal power will eventually fade away, and that the church will then regain that coveted power and realize its ambition.

This same spirit may be found in many Protestant organizations to-day as well as in the Catholic Church, although they try to keep it under cover and operate

indirectly in order to attain their desired goal. This is the genius of institutionalized religion as opposed to the spiritual faith of Christ. If Protestantism is ever organized into a great machine, under the sentimental plea of church union (the opposite of Christian unity), it will repeat the error against which it has protested. If Protestantism ever surrenders its only task of saving men's souls and enriching their character, and steps beyond its bounds by entering the political arena in earnest, history will some day narrate a similar struggle, during centuries which are supposed to be enlightened, of the people against the oppression of the clergy. After the Reformation swept over the entire continent of Europe, the Church of Rome began to devise methods to curb the advance of Protestantism and also to regain the confidence of the people. Its plans were well laid and were carried out efficiently.

## 2. *The Counter-Reformation.*

Among the several movements that eventually checked the rapid spread of Protestantism and that saved the Roman hierarchy from complete destruction was the movement known as the counter-Reformation. The papacy finally realized that, unless it actually reformed, it would vanish from the earth. But it was not willing to trust its safety to a mere reform within itself. It realized that, to save itself, Protestantism would have to be stopped in its growth. Various methods were used to stop the spread of these Protestant teachings. The most important methods employed by Rome were the following:

(a) The first was an intellectual approach, the influence of which Protestantism has been too blind to appreciate. It tried to gain control of the centers of education in a subtle manner. It knew that the uni-

versities would help to mold the opinions of the people. It was the Sorbonne in France that raised the storm of protest when Francis I. remained sympathetic toward the Huguenot movement.

(b) Its second method was an appeal to the Bible. In this it expected to win the favor of the devout people who believed the word of God. But very shrewdly it qualified its love for the Bible, declaring that the people were not intelligent enough to understand it, and that they must therefore depend upon the authority of the Roman Catholic Church to interpret the Bible for them.

(c) Its third method was that of bullying through an appeal to popular fear. The common people were told that outside of the Roman Church, which was the ark of safety, there could be no salvation. The fear of eternal hell restrained many an innocent soul from leaving the so-called "mother church," even though he may have opposed the interference of the church in the affairs of state, and even though he may have objected to the weight of the Vatican tax, too heavy to be borne by the poor!

(d) Its fourth method was to inaugurate a reign of terror. This reign of terror is known in history as the Inquisition. Those who could not be frightened by the fire of hell might be induced to change their mind when they smelled the burning flesh of their fellow-men dying at the stake. Hell was made literally real on earth. And, moreover, all who could not be forced to submit to Rome by the fearful fate of their comrades could be put to death as well. Hundreds of thousands could be murdered in cold blood, if the interests of an institutionalized church demanded it. That is the reason the Inquisition is known as the

reign of terror in the church. Mere death was a luxury compared with some of the frightful modes of torture that were employed to coerce people into submission.

### 3. *The Jesuits.*

The religious order of the Jesuits, known as the Society of Jesus, was founded by Ignatius Loyola, a Spaniard. Its members were required to take an oath of poverty, chastity and obedience to the pope in all things. It was a very strong organization, and helped to stop the progress of Protestantism. It was missionary in character. It hoped to convert the heathen nations to Christianity, and thus bring more nations under the papal yoke. It also sought to restore the lost Protestant nations to the papal fold. It likewise endeavored to get control of the universities, in which case it would have been a simple task to educate the young people into an acceptance of the Roman doctrines.

Among its policies, one should not fail to note the fact that it approved the use of "*mental reservations*" long before liberal Protestantism used this deceiving method. It also taught that any means would be justified by the end in view. Their particular end in view was to restore the pope to the position of absolute ruler of the earth. The Jesuits were ardent supporters of and teachers of the old scholastic philosophy. They were wont to resort to trickery in order to win over the Protestant nations to Rome. Their effort in Bavaria was successful, but they were driven out of Sweden by order of the king. Their order was sanctioned by Pope Paul III. in the year of 1540 A. D.

Their method of getting control of a nation, for the pope, was to preach in favor of establishing republics,

and thus of giving the people freedom. Then, having won the approval of the people in this matter, they won many over to their religious program. But, while trying to free the people from their obedience to kings and emperors, they had as their objective the placing of the pope in the place of the king or emperor. They would try to get the people to commit themselves to their program before being able to learn of their deceit.

Of course, this propaganda of the Jesuits did not appeal to the kings and emperors at all. The kings, and finally the pope also, began to oppose them. In the year 1773 A. D., Pope Clement XIV. declared that the order is a menace to the church. But it was restored to good standing in the church by Pope Pius VII. in the year 1814 A. D.

Meanwhile, the Protestants were too busy fighting among themselves to realize the call of foreign fields and the need for missionary activity. This gave a united Roman Catholicism an excellent opportunity to regain in a large measure the power that she lost as a result of the Reformation movement. The Moravians were the only Protestants who carried on missionary work of any significance. But the Jesuits went into every country on earth preaching the doctrines of Rome. During the colonization of America they accompanied the explorers and the conquerors and tried to convert the natives wherever they went. Many daring and heroic souls were numbered among them. They feared nothing, laughed at suffering and death, and resorted to any methods possible in order to put across their program. They still control the higher education of the Roman Catholics in a large measure, and wield a forceful power in the legislative chambers of Europe. They seek, in like manner, every chance

to influence legislation in America as well, but act subtly.

4. *The Council of Trent* (1545-1547 A. D.).

The Council of Trent was called by Pope Paul III. in 1545 to decide on the program to be followed by the church in its effort to restore its lost prestige and power. When the bishops assembled at this council meeting, they advocated a general reform within the church. The doctrines peculiar to Rome, belief in which is held as necessary for salvation, were restated. It was at the Council of Trent that the new policy was adopted of requiring the approval of the pope for every decree of the council. This act was preparatory for the later declaration regarding the infallibility of the pope.

## CHAPTER XXVII.

## RELIGIOUS WARS ON THE CONTINENT.

1. *The Dutch Republic.*

Philip II., king of Spain, was also the ruler of Holland. He was more cruel and oppressive than his father had been. He was determined that Holland should submit to the Roman Catholic faith. When the Dutch people were no longer able to endure his cruelty, the nobles of Holland got together under the leadership of William of Orange and started the war for Dutch independence. William of Orange was a Roman Catholic; but, inasmuch as the king of Spain rode ruthlessly over the rights of the Dutch people, the Catholics united with the Protestants to drive the Spaniards from Holland, and to form an independent republic. William of Orange was later converted to the Reformed Church. He was a nobleman, but willing to sacrifice everything as a patriot.

The formal declaration of independence for Holland was made directly after the siege of Leyden. King Philip did not wish to lose so choice a possession from his empire. He thought that, if the leader of the revolutionists were killed, it would be easy to beat the others into submission. William of Orange was assassinated in 1584, but his courage and spirit had inspired the Dutchmen to such a degree that they carried on the work for which he laid down his life. The Dutch received help from England and other Protestant nations. Eventually they won their free-

dom. The Dutch republic was recognized as an independent nation by the Treaty of Westphalia in 1648.

## 2. *The French Huguenots.*

The Government of France adopted a vigorous policy of suppression immediately after Protestantism began to get a hold on France. Catherine de Medici was the queen-mother who tried to end a war that broke out between the Guise family which controlled the king, and the Huguenots, who were suffering violence from them. The Huguenots were supported by the Bourbon family. The queen-mother arranged for a marriage between the two hostile families, hoping to restore peace in that way between the Catholics and Protestants in France.

On Aug. 24, 1572, when Paris was crowded with visitors, the massacre of St. Bartholomew took place. Catherine gave her approval to the plan, which was plotted carefully in advance. When the bells tolled at midnight, they were recognized as the signal for the butchery. Admiral Coligny, the Protestant leader, was slain in cold blood, and multitudes of his followers with him. The number massacred on that night has been estimated variously from twenty thousand to one hundred thousand people. Not only in the city of Paris, but throughout the surrounding country, the Protestants were murdered. Throughout Europe the Protestants stood aghast at the crime, but the Roman Catholics celebrated the massacre as a great triumph! The pope was so elated when he heard the news that he ordered Te Deums to be given in celebration of the event! But why should he have shuddered, or even objected, when in Rome itself his sense of smell had already been dulled by the odor of the burning flesh of the Protestants, and his sense of hearing deafened

by the shrieks and groans of those heroic souls who endured diabolical torture because of their faith.

The king of Spain was so amused when he heard the news that he laughed aloud. But the unfortunate king of France was the poor victim upon whose conscience the death of these scores of thousands of his subjects rested. He became insane, and died two years later. But his was not the blame, inasmuch as the wretched, intrigue-loving and selfish Italian queen-mother, Catherine de Medici, was the one who signed the death warrant for him.

After the murder of Coligny, Henry of Navarre assumed the leadership for the Protestants. He escaped death during the massacre by carrying a white cross and keeping from being recognized. In 1589, in spite of the objections of the Catholics, Henry of Navarre became king of France, ruling as Henry IV. In 1598 A. D. he issued the edict of Nantes, according to which Protestants were granted freedom of worship in France. But, in order to retain his crown, it was necessary for Henry to become a Catholic. When Louis XIV. became king of France, he restored the spirit of intolerance, and in the year 1685 A. D. the edict of Nantes was revoked.

### *3. The Thirty Years' War in Germany.*

The struggle between Protestants and Catholics for supremacy in northern Europe began to get so acute that open warfare finally resulted. Neither party respected the previous treaties which had been made to insure peace in Europe, after the early days of the Reformation. In the year 1576, Rudolph II. became emperor. He was reared as a Spaniard. He endorsed, without any reservations, the program of the Jesuits, who were seeking to force the nations by cunning to

submit to the will of the pope. In the year 1617, Matthias became emperor. He approved the policies of Rudolph. He also interfered with the Protestants of Bohemia. This action was the overt act which threw all Europe into the Thirty Years' War.

Matthias died in 1617, and the Bohemians refused to acknowledge his successor, Ferdinand, as their emperor. But Ferdinand insisted on their recognition. Ferdinand had also promised the Jesuits to help them root out Protestantism, and he did not expect to fail to keep his promise. Bohemia offered a rich opportunity for the fulfillment of this promise. Thus the war began. The sympathy of King Christian of Denmark was enlisted on the side of the suffering Bohemians. But the Imperial army was too strong for him, and it began to look as though the Roman Catholics would blot out the work of the Reformation by force of arms.

It was at this critical moment that the "Lion of the North" descended from Sweden and entered the war. This lion was King Gustavus Adolphus. But Germany was in so divided a condition that it was impossible for him to secure the co-operation of the various princes. Presently nearly all of the nations of Europe got into the war on either the Protestant or the Imperialist side. When the city of Magdeburg was captured by the Catholics, the German princes began to realize their danger, and became willing to co-operate with the king of Sweden. This resulted in victory. Not only were the Catholics defeated in battle, but their military leader was also slain.

After their military leader, Tilly, was slain, the Imperialists recalled Wallenstein to lead their armies. He had been dismissed from service previously because

the emperor was afraid of possible treachery should Wallenstein gain too much military power. The emperor's fear was justified, because Wallenstein was deceitful and untrustworthy. Gustavus Adolphus met Wallenstein in the great battle of Lutzen in 1632 A. D. The Protestants won a decisive victory, but the brave king of Sweden lost his life.

Had Gustavus Adolphus remained alive, the war might have been won for the Protestant cause. But Cardinal Richelieu, of France, entered into a plot with the Swedes in order to overthrow the Hapsburg kings of Austria and to secure part of the territory of Germany. Thus the Protestants were induced by a Catholic cardinal to help the Catholics in their work of destroying some of the Protestant states.

After thirty years of terrible bloodshed, in which over one-third of the population of Germany was killed, Europe got tired of the war. Both Protestants and Catholics were happy to end the war, and the Peace Treaty of Westphalia was signed in 1648 A. D. This treaty provided that the religion of each German state should be the same as the religion of its prince in the year 1624. This treaty also guaranteed the freedom of Holland from the yoke of Catholic Spain, and gave liberty to Switzerland as well. Germany was greatly weakened, and France won some choice territory from Germany, including Alsace.

#### *4. Lucar and the Greek Church.*

A union between the Greek Catholic Church and the Protestant churches was sought by Lucar, who had been the Patriarch of Alexandria, and who in 1621 became the Patriarch of Constantinople. But the Jesuits were watchful as ever. They tried to have Lucar deposed from his office by the Greek Catholic

Church! They interfered with the business of other churches subtly in order to disrupt harmony and secure an advantage for Rome. But Lucar regained his position, in spite of the cunning of the Jesuits.

It was then that the Jesuits resorted to an abominable and more underhanded method, similar to the methods they were employing elsewhere. In the year 1638 they influenced the Sultan of Turkey, who was a Mohammedan, to have Lucar killed as a traitor who was dangerous to the Government of Turkey. And these same Jesuits themselves had been expelled from other nations as fomenters of treason! But one added murder to the myriads slain by them might have little meaning when regarded in terms of numbers. But the death of Lucar prevented the union of Protestantism with the Greek Catholic Church, and thus gave an advantage to the Church of Rome.

## CHAPTER XXVIII.

## RELIGIOUS WARS IN ENGLAND.

1. *Bloody Mary.*

After the death of Henry VIII., his only son, Edward, became heir to the throne of England. Edward was a mere boy, nine years of age. The men who secured control of the Government while Edward was growing into maturity carried on the work of the Reformation and the establishment of a church which was distinctively English. Cranmer formulated the English creed into forty-two articles of faith. Later, during the reign of Elizabeth, they were amended to thirty-nine articles. As such they form the basis of the Episcopal faith to-day.

When Edward VI. died, Mary Tudor became queen of England. She was so cruel that she became known in history as "Bloody Mary." She restored the Roman Catholic religion in England. She abolished the English Prayer-book and passed an order to remove all married clergymen from their pulpits. Her marriage to King Philip II. of Spain, the oppressor of Holland and a religious bigot, aroused the resentment of the English people. This marriage was effective in bringing England back to Rome. But the English hatred for Spain and dislike for the bloody policies of Mary left within the hearts of the people an abiding prejudice against what it called "popery."

Queen Mary threw men, women and children into prison and let them remain there for years. She

ordered bishops to be burned at the stake if they refused to obey the pope. Among the churchmen who were burned was Cranmer, formerly the Archbishop of Canterbury. His martyrdom took place at Oxford. When Mary died, in 1558, all England was happy to be rid of her.

## 2. *The Protestant Queen Elizabeth.*

When Elizabeth became queen of England, she acted very cautiously. All changes were made gradually, even the release of the English Church from the yoke of Rome. She did not approve the rigid extremes of the Puritans and Calvinists. She was a very conservative Protestant. This was fortunate for England, because it gave the nation a chance to make a more thorough change from the old beliefs. The Puritans were opposed to the forms in the church, but Elizabeth was fond of forms. She was charitable to the parish priests in that she did not require them to swear allegiance to her. But after the Catholic rulers of France, Spain and Scotland began to conspire against her she demanded every priest's loyalty by oath. She then began to oppose the hierarchy in earnest. The pope excommunicated her, and told the people of England that they did not need to be loyal to their queen. He encouraged treason among her subjects. The queen then passed a regulation that prevented any Roman priests from entering England. She also went after all the priests already in England who might be fomenting treason in their parishes.

A division arose among the Protestants in regard to the government of the church. The English state church held to the Episcopal polity, whereas the Calvinists advocated the Presbyterian polity. The Puritans urged reforms within the Church of England, but did

not at first attempt to break away from that church. The Independents or Separatists, however, under the leadership of Robert Browne, sought a complete separation from the state church. The Independents were later persecuted in England and forced to flee to Holland. Thence they came to America as Pilgrims in 1620.

### *3. The Episcopal King James I.*

The difference of opinion between the Puritans and Episcopalian was settled for the time being by King James I. (1603-1625) in favor of the Episcopal Church. He was the king who ordered the new translation of the Bible known as the King James Version. He was very zealous for the Episcopal Church. He suppressed, not only the Roman Catholics, but also the Puritans and all others who were not Episcopalian.

### *4. The Puritans Enter Politics.*

Unable to get religious liberty from their king, the Puritans entered politics in order to secure this privilege by action of Parliament. But they could do nothing through Parliament, because the king dissolved it and ran the Government himself. When Charles I. (1625-1649) became king, he needed money. Accordingly, he called Parliament together in order to have them make an appropriation for him. But, as soon as Parliament met, they began to pass laws that interfered with the king's program.

King Charles I. then went to Parliament with armed men, expecting to arrest the men who were urging reform. But they escaped before the king arrived. Presently the English people began to rebel against their king. Oliver Cromwell took command of the Puritan army, and led it to victory. The king was tried by Parliament, and executed in 1649 A. D.

Oliver Cromwell then assumed control of the Government, which was ruled by Parliament. He was so strong a ruler that even the kings of Europe feared him. His force of character and his influence were of value to the discouraged Protestants on the continent. One of the most influential men in the *regime* of Cromwell was the great English poet, John Milton.

#### 5. *Reaction to the Roman Catholic Faith.*

The Puritan revolution was of brief duration. In 1660 A. D., with the help of the Scotch Presbyterians and others who did not have much use for the Puritan religion in government, Charles II. was made king of England. He had promised all who helped him regain the crown that he would be tolerant, and even enlarge their freedom. But he married a Roman Catholic, and leaned strongly to that faith, although he himself was head of the church in England. In 1662 he passed the act of uniformity. All that Oliver Cromwell had won for England was lost. All clergymen were required to be ordained in the Episcopal Church, which once more became the "established church." Two years later, no congregation except the Episcopal was permitted to meet for worship. When James II. became king, in 1685, he carried out the policies of Charles II. more vigorously, and, in addition, favored the Roman Church.

#### 6. *Restoration of Protestantism.*

This reaction to the Catholic faith with its policy of compulsion stirred the people of England once more into a rebellion in 1688. Under William, the Prince of Orange, who ruled as William III. with Mary, Protestantism was restored to England, and has held free rein ever since.

## CHAPTER XXIX.

## CONTROVERSIES AMONG PROTESTANTS.

1. *Controversy in the Lutheran Church.*

His dislike for the "law," with its "works of merit," caused Luther to teach that Moses is no authority for Christians, and that faith in Jesus Christ is the only possible means of securing justification. Luther had ample proof from the Scripture to substantiate his position in this respect, but many among the reformers still remained under the influence of the doctrine of securing justification by works of righteousness. Some of the followers of Luther taught that Christians should not only have great respect for Moses and the law, but also follow and obey the law. Other controversies were carried on pertaining to the forms for use in the church. Some of them opposed the use of candles and of special ministerial robes, while others advocated the use of them. Another important controversy among the Lutherans pertained to the office of bishop. In the early apostolic church the bishop was an elder in the church. Later the office of bishop came to have a different meaning, carrying with it jurisdiction over a number of churches in a given territory. The Lutheran Church in Sweden retained its bishops at the time, but evidently the doctrine of "the priesthood of all believers," together with the Scriptural view of the office, stirred up enough objection among the German Lutherans to prevent the church from accepting the

authority of the bishops. It is somewhat significant that recently in America the Lutheran Church has reconsidered the advisability of having bishops the same as the Catholic, English and Methodist Churches. This reaction is obviously due to the current tendency to strengthen institutions and concentrate power through centralization of authority.

## 2. *Controversy in the Reformed Church.*

The Lutheran Church was generally accepted in Germany, Sweden, Norway and Denmark, but the work of the Swiss reformers was effective in the establishment of the Reformed Church in Switzerland, Holland and Scotland. In Scotland it took the form of Presbyterianism under the leadership of John Knox, a disciple of Calvin.

The Reformed Church was torn by the controversy over the doctrine of predestination. This controversy was waged not so much in Switzerland as in Holland. The doctrine of predestination was that some men were born to be saved, whereas others were born to be damned, and that God had chosen the elect for salvation from the beginning of the world, and had likewise decided from the beginning who must be condemned. According to this doctrine, it mattered not how much one might desire salvation, if he were not among the "elect," he had no chance whatsoever.

The great opponent of this doctrine in the Reformed Church was Arminius. He was not the first one to oppose it, but he fought it so strongly by advocating the doctrine of "man's free will" to choose, that the doctrine of free will came to be known as "*Arminianism*," as opposed to the doctrine of election, which came to be known as "*Calvinism*." Arminius had a strong influence at the University of Leyden.

In order to settle the controversy, a synod was called at Dort in the year 1618 A. D. Some of the most learned scholars and theologians among the Protestants were present at that gathering. But the Calvinists were able to outvote the Arminians, and, by majority opinion of the clergy, the doctrine of freedom of the will was condemned as a heresy. All ministers who refused to accept the doctrine of predestination were deprived of their pulpits and banished.

It is a remarkable fact that, although these Arminian Protestants were banished from Holland by the Calvinistic Protestants, and that, although the Jesuits were looking for every opportunity to wreck the Protestant movement, these banished Arminians were cordially received by the Catholics, and even by the Jesuits, in the countries to which they fled. In 1625 A. D. the Arminians were allowed to return to Holland, and toleration was once more established. But the Reformed Church still held to the doctrines proclaimed by the Synod of Dort.

### *3. Controversy between Lutheran and Reformed Churches.*

When Martin Luther broke away from the control of the papacy, other men who were interested in the Reformation movement sought a union of all reformers under one banner. Such a union would have given great organized strength to the Protestant movement. But it was difficult for men in so critical a period of transition to completely reconstruct the theology, organization and life within the church. Nearly all of them saw a need for change from some particular angle, but seemed unable to grasp the entire situation as a whole. Luther, whose revolt was occasioned directly by the sale of indulgences, was interested chiefly

in getting the church to understand that salvation comes to men through faith in Christ rather than through works of merit. Following the worthy example of the apostle Paul, he sought to free the church from the chains of legalism. On the other hand, Zwingli was anxious to rid the church of all superstitious practices and beliefs. Undoubtedly, Zwingli saw in the Catholic doctrine of transubstantiation the old pagan idea of "eating the gods," and for this reason denounced that doctrine. He insisted that the bread and wine were mere symbols, and that the Lord's Supper is only a memorial feast. Luther, on the other hand, insisted that the Supper was also a feast of communion, and declared that the Scripture taught "This is my body," which statement is to be accepted literally as the actual spiritual presence of the spiritual body of Christ in the emblems. The Swiss reformers were also encouraged in their "legalism" by the legal training of Calvin, who had prepared to practice law before going into the ministry of the church. In spite of the heroic effort of Bucer and others to reconcile these two parties, Luther refused to recognize as Christians and brothers all who differed from him regarding the Lord's Supper.

#### *4. Evil Effects of Controversy.*

Controversy is generally helpful when the people who engage in it are open-minded enough to try to find the whole truth according to the word of God. Arguments on all sides of any particular question are thus drawn out and carefully weighed. But the Protestant Church was at that time fighting for its very life, and for that reason a closer bond of unity was necessary. The Roman Catholic Church was taking advantage of the discord among Protestants, and

strengthening its own hold over the people. While helping to clear certain doctrinal questions, the division among Protestants weakened the cause during a critical period. It also helped to unify the Catholic Church and give it confidence that its lost supremacy could be restored while Protestants were devouring each other.

#### *5. The Reaction against Controversy.*

The people were soon fed up on theological arguments. But a more serious result of the controversies was a decline in the spiritual life in northern Europe. Even before his death, Martin Luther noted a serious degeneration in the moral life, and was greatly distressed by it.

As a reaction against the intellectual arguments, Jacob Boehme led a movement known as "mysticism." He lived from 1575 to 1624 A. D. He and his followers went to the other extreme, took religion out of the realm of the intelligence and stressed emotion or feeling as the seat of religious experience.

These mystics were the forerunners of a later movement known as the "Pietistic" movement. Chief among the Pietists was Jacob Spener, born in 1635 A. D. The teaching of Spener might have been helpful, inasmuch as he tried to make the people apply the Scriptural doctrines to life and conduct. But his followers let his doctrines go to their heads like wine. They began to look for special revelations and dreams, and even claimed to get "divine illumination" from the Lord Himself. Their teachings were carried over in part to many of the Protestant denominations, and produced such innovations in the church as the "mourners' bench," shouting, spasms and what not. These doctrines were seriously believed by many even up to the nineteenth century and later, when Alex-

ander Campbell taught from the Scripture that faith comes through hearing the word of God and from an intelligent understanding of the truth as it is in Christ Jesus, rather than from wild dreams and weird visions. Campbell taught the doctrine that the Spirit of God works through the Word of truth. This teaching created a great stir among American Protestants who still clung to the old idea of special mystic revelations. But Campbell substantiated the truth of his teaching from the Scripture, in spite of the opposition that came from the mystics among the Protestants of his day.

## CHAPTER XXX.

## RELIGIOUS MOTIVES IN THE COLONIZATION OF AMERICA.

1. *The Twofold Religious Opportunity.*

America was discovered shortly before the Protestant Reformation broke out in Europe. Following this event, Europe was plunged into a state of religious strife and persecution. The Roman Church was determined to win back its lost power and to woo the reformers back into the fold. But its eyes were open for new conquests as well, and, accordingly, when the new continent of America was discovered by Columbus a new field for activity was immediately seized by the Roman Church. Columbus was seeking a new trade route to India, but found the continent of America in his way. But he had another motive for his voyage; namely, a missionary motive by which he hoped to gain easier access to India for the missionaries of the Roman Church.

The Roman Church and its zealots were not the only ones interested in the newly discovered continent. Refugees from the nations suffering from religious persecution came to the shores of the new land, hoping that they might find a place to worship God according to the dictates of their conscience. Thus a twofold religious opportunity was offered and seized after the discovery of America in 1492.

2. *The Spaniards at Work.*

A combination of the religious spirit of the Inquisition and the Spanish greed for gold made the Span-

iards very cruel in their relations with the native Indians of America. Instead of winning the sympathy of the Indians, they sowed seeds of misgiving and resentment.

The Spaniards were also cruel to the French Huguenots who had sought safety from persecution in the wilderness of America. The attitude of Menendez and his savage cruelty are familiar to every student of American history. In 1565 A. D., Menendez settled at St. Augustine, Fla., founding the city which, it is claimed, is the oldest in the United States. He followed the old policy of killing all heretics.

Both the French Huguenots and the Scotch Presbyterians, who settled at Port Royal, S. C., were massacred at the order of Menendez. Spain settled, not only South America, Florida, Mexico and Central America, but extended her colonies even so far as California. Numerous old Roman missions still remain in the Golden State. In spite of the suspicion of the Mexican Indians, Mexico was conquered by force. The Roman Church was established, and it secured its hold over the people. It kept its control over the people until recently, when the newly organized Mexican Government decreed that the church and state in Mexico be independent of each other, and that Rome cease functioning as a political machine.

### *3. France Seeks Her Share.*

In the year 1493, the pope, claiming the right to appoint and consecrate kings and divide land according to his will, issued a bull by which he divided the new continent of America between Spain and Portugal. But the king of France did not propose to let so rich an opportunity for land and wealth escape him. He opposed this bull of the "Holy Father," and de-

clared his intention to get his share of the new lands for France.

With the exception of a small settlement in Carolina, the French confined their early activities to the northern part of the continent. Two of the earliest French explorers were Cartier and Verranzo. In 1543 Cartier sailed up the St. Lawrence River. In 1608, Quebec was settled. In 1611 the city of Montreal was founded.

The French were more tactful in their dealings with the native Indians. But, on the other hand, they were dealing with an entirely different type of person from the Mexican Indians. They traded chiefly in furs, and were honest in their methods. From eastern Canada they proceeded to what is now known as the great Middle West of the United States. Jesuit missionaries went with the explorers. Beginning in 1679 A. D., La Salle sailed up the Great Lakes and then down the Mississippi. He took possession of the new territory for France. It was named Louisiana in honor of the king of France. Father Marquette (better known as Pere Marquette) and Joliet were busy during that time in their efforts to convert the Indians to the Roman Catholic faith. Going down the Mississippi, the French finally arrived at the Gulf of Mexico, and in 1718 founded the city of New Orleans. French Catholic influence is still strong in the State of Louisiana and also in the eastern portion of Canada.

#### *4. English Episcopalians in America.*

The religious differences in England have already been briefly told. With every change in government there came a change in the religious situation. In turn, the Romans, the Episcopalians and the Puritans held power in the state. The first English settlement

in America was made in Virginia while the Episcopal Queen Elizabeth reigned as sovereign. The city of Jamestown was established in 1607. The Anglican Church was the established church in England. The government of Jamestown required church attendance at the Anglican Church, and would not tolerate Roman Catholics or Quakers in Virginia. Unlike the French, the settlers did not make friends so readily with the Indians. But they were anxious to convert the Indians to the Episcopal (or Anglican) faith. When Oliver Cromwell established Puritan control in England in 1649, the colony of Virginia remained loyal to the old royal Government of King Charles I. After Charles II. was restored to the throne of England, the Governor of Virginia became very severe in his treatment of all who did not conform with the Church of England.

### *5. The Puritans and Pilgrims.*

In 1618 the Separatists or Independents from Scrooby, England, migrated to Holland for religious freedom. But, fearing lest their descendants might be absorbed by the Dutch, they decided to move to America. These people were the Pilgrims who landed at Plymouth in 1620 A. D. Shortly after the arrival of these Separatist Pilgrims, the Puritans settled at Salem and Boston (1628-1630 A. D.). Although while in England the Puritans were opposed to a separation from the Anglican Church, when they arrived in America they became friendly with the Pilgrim Separatists and co-operated with them. Thus it was that the Puritan Church in America became Congregational. But the Puritan group was less tolerant than the Separatist or original Congregational group. In these Massachusetts colonies the church and the state were practically united. In the year 1636 A. D., Harvard

College was founded to train preachers and to encourage the study of the word of God.

#### *6. The Baptists in New England.*

Roger Williams is said to have been banished from the Massachusetts colony for being a Baptist. This statement is neither fair nor historically accurate. The colony banished him because he was a political radical who advocated certain changes in government that would undoubtedly have cost the colonies their charter and resulted in loss of liberty. In order to save their charter, they gave Roger Williams the choice of stopping his agitation or of being sent back to England. He continued to preach in favor of a complete separation of church and state, declaring that the state has no right to pass laws pertaining to worship and attendance at the services. He was especially opposed to the Sabbath blue laws. He also opposed the royal charter. He issued a declaration of independence of the American colony from England, on the ground that the Indians originally owned the land and therefore the king of England could not give a charter for its government. This was the reason he was regarded as a dangerous political radical of his day. In order to escape deportation to England, he fled to Rhode Island and established the Baptist Church at Providence. The Massachusetts colony then became hostile to Baptist views, and passed a law making it a crime to speak against the practice of "infant baptism." All who opposed this practice were banished. The Quakers, also, were whipped, persecuted and banished.

#### *7. The Reformed Church in America.*

In 1626 A. D., Peter Minuet bought the island of Manhattan from the Indians, and the city of New

Amsterdam (now New York) was founded. The colony was settled by the Dutch, and was called New Netherlands. The colonists brought their religion with them, holding to the faith of the Reformed Church. It will be remembered that the Reformed Church in Holland had its source in the Calvinistic movement in Switzerland, the same as the Scotch Presbyterian Church. The Reformed Church in New York was the first church of the Presbyterian type to be established in the New World.

When Peter Stuyvesant became Governor of the colony, he ruled it with a rod of iron. He compelled everybody to attend the services of the church. The Reformed Church was as hostile to the Lutherans in New York as it was in Europe, and refused to allow the Lutherans to have a Lutheran Church in New York. In 1664 the English conquered New Netherlands, and changed the name of the colony to New York. The Reformed Church predominated, however, and even until this day holds an important position in the religious life of New York City.

#### *8. English Roman Catholics in America.*

When the Protestants were in control of the English Government, they were somewhat intolerant toward the Roman Catholics. Lord Baltimore led a small group to America in order that they, too, might find freedom to worship God. He received a royal grant of land in Maryland for his project. On his arrival in America, he declared toleration for all faiths, and cautioned the Catholics to observe their religion as quietly as possible. But no sooner had Lord Baltimore secured freedom for his Catholics when the Jesuits who accompanied him began their work of treachery. They secured property rights, and then

declared their freedom from civil government. Baltimore then issued an order forbidding any more Jesuits from coming to his colony. He also took the lands away from the Jesuits already present. When Oliver Cromwell ruled England as a Puritan, the colony of Virginia remained loyal to the royal Episcopalian Government. Cromwell found it necessary to send messengers to Virginia to make that colony obedient to the Puritan Parliament. Lord Baltimore then lost control of Maryland, and the Catholics were again persecuted even as they had been in England. Shortly after the fall of the Puritan *regime* the Protestant Episcopal (Anglican) Church was made the established church in Maryland.

#### *9. The Quakers in Pennsylvania.*

In the year 1681, in settlement of a debt of £16,000, King Charles II. of England gave William Penn a grant of land in America covering forty thousand square miles in Pennsylvania. Penn founded the colony of Pennsylvania, and granted both civil and religious liberty to all. He encouraged education. In 1682 the city of Philadelphia was laid out. A large number of the settlers were Quakers who had been persecuted in both England and America. The relations between this colony and the Indians were both friendly and honest. No treaty ever made with the Indians was ever broken.

#### *10. The Lutherans in America.*

The Lutheran settlement in what is now known as the State of Delaware was planned by the great king of Sweden, Gustavus Adolphus, who helped the Protestant cause in Germany during the terrible Thirty Years' War. The first Swedish Lutheran colony was established in 1638 at Fort Christiana, which is now

known as the city of Wilmington. The Dutch Reformed settlers from Holland were granted toleration.

When Peter Stuyvesant became the Governor of New Netherlands he adopted an aggressive policy. In 1655 A. D., he conquered the Swedish Lutheran colony, but permitted the settlers to worship according to the Lutheran beliefs. After the English captured New Amsterdam (New York), all of the Dutch possessions were given to England, including this Swedish Lutheran colony.

The Lutheran Church, in the later history of America, gained its immense strength in numbers through the immigration to America of many people from northern Germany. Many varieties of Lutheran Churches have been established in America, since the numerous differences of opinion that prevailed in the Lutheran Church were not allowed expression in Germany. The Government prevented the church from dividing into numerous Lutheran sects, but upon arrival in America these people were free to divide their church into as many denominations and synods as they wished to. This fact accounts in large measure for the many Lutheran denominations in America to-day.

## CHAPTER XXXI.

## THE RISE OF RATIONALISM AND INFIDELITY.

1. *The New Philosophy.*

Shortly after the Reformation, there was a revival of interest in philosophy. It would be out of the question to discuss, in this brief history of the church, the outstanding principles of the various systems of philosophy put forth by men like Des Cartes, Spinoza, Locke, Berkeley, Kant and the others. But it is important to note that the old scholastic philosophy, based upon the teachings of Aristotle, was being replaced by new systems, although the Jesuits, even to-day, still hold to the scholastic system and teach it in their colleges and seminaries. But this scholastic system has no place whatsoever in the thinking of non-Catholics to-day.

2. *The Influence of Mysticism.*

In Chapter XXIX., mention was made of the mystic movement. A group of religious men turned away from an intelligent study of religion to spend their time brooding and dreaming, waiting for divine, special revelations to come upon them in some mysterious fashion. The minds of many of them were turned by this quest, so that they imagined all kinds of peculiar and strange revelations coming to them from God. The mystic movement kept getting more and more degenerate, and the people soon got disgusted with many of the absurdities, and began to look for a more intelligent faith.

*3. The Error of Reason.*

In looking for an intelligent and reasonable faith, many of these men made the mistake of using mere human reason as the basis for belief. They failed to note the vast difference between the wisdom of the world and the wisdom of God as revealed in the Scriptures.

*4. English Deism.*

The English deists attempted to take God out of the world entirely, and insisted that the universe was run according to natural law, with which God would not interfere at any time and under any circumstances. According to their notion, God set the universe in running order, and then left it to run according to His established natural law. They did not reject belief in God, but thought that God was helpless, being Himself bound by the laws of nature. They went to the extreme of discarding the absurd claims of the mystics and also of maintaining that there was no special revelation of any kind whatsoever. Therefore they claimed that Christianity was unnecessary as a revealed faith. The most destructive teacher in this school was a Scotchman by the name of Hume. He took peculiar delight in attacking miracles, claiming that they could not happen because everything that occurred was occasioned by the uniform method of natural law. Hume was a forerunner of modern theologians who would base religious faith merely on truth discovered in objective experience. The doctrines of the deists crossed the Atlantic Ocean and were taught in America by men like Thomas Paine.

*5. Rationalism and Skepticism.*

The doctrines of the English deists encouraged the rationalists on the continent. Leibnitz worked out

a very mechanical philosophy which was taken over into theology by Wolf. He taught that nothing is to be believed unless it could actually be proved by human reason. Skepticism soon gained headway in France. The skeptics taught that a person should doubt everything. Then, starting from the dogma of doubt, whenever anything was found that could not be doubted, the person was to be permitted to accept it as truth. God was soon dethroned in the thinking of these men, and reason was exalted to take His place. The doctrines were taught, not only in the universities, but circulated freely among all men, even among the most unlearned peasants. Soon nearly everybody was arguing about the supremacy of reason, and the Bible was discarded as an out-of-date book, beyond which these people were supposed to have grown.

#### *6. The Effect on the Church.*

The doctrines of rationalism circulated freely, not only in the universities, but also in the theological seminaries. The younger generation of preachers was soon applying its teaching to their work and doctrines. The Bible was made to pass the judgment-seat of human reason, and those portions of the Bible which they thought could not stand the test were discarded. Its teachers called the movement a great "Illumination," in much the same manner that certain so-called learned men to-day pride themselves on being advanced, forward-looking and progressive. The power of the pulpit was lost because the gospel of Christ was no longer proclaimed. These ministers who had prepared for a churchly profession soon discovered that they did not believe the gospel, which as ministers of Christ they were supposed to be preaching. Accordingly, in order to keep their churchly institutions alive, they

converted the pulpit into a forum for the discussion of topics of social reform, economic interests and political issues. The name of Christ was cut out of many hymns of the church. The life of the church soon became barren, and a tragic spiritual decline resulted.

#### *7. The Latitudinarians.*

A group of men in the English Church wished to appear up to date, but were unwilling to go to the extreme of their deistic and rationalistic brothers. These men were known as latitudinarians. Another outgrowth of this movement was the development anew of the doctrines of Unitarianism, which, like those of Arius of old, denied the deity of the Lord Jesus Christ. Counteracting the work of these teachers, a group of hymn-writers endeavored to restore the lost faith by means of great, spiritual hymns that exalted the glory and lordship of Christ and caused men to confess their dependence upon Him as the Saviour. Among these hymns stand forth "Rock of Ages," "Jesus, Lover of My Soul," and others.

#### *8. French Infidelity.*

Two outstanding leaders among the French who were committed to this "new movement" were Voltaire and Rousseau. Rousseau taught new social doctrines that would have permitted a loosening of moral standards. Neither of these men were atheists, but they were followed by a group of French teachers who were atheists and materialists. The French revolution (1793 A. D.) was inspired in part by the teaching of these men, together with a revolt of the common people against the combined tyranny of the Roman Catholic Church and the Bourbon family. After the revolution, when Napoleon became emperor of France, he was crowned by the pope at Rome (1804 A. D.). After

Napoleon was defeated at Waterloo, the pope once more controlled the church in France.

*9. Development of Liberalism in America.*

The Congregational Church controlled the life and Government of Massachusetts almost from the founding of the colonies. The Government compelled the people to support the church. Quite naturally, the people who did not accept the doctrines of the Congregational Church objected to the law which required them to support that church, and insisted upon their right to worship God according to the dictates of conscience. The opposing group consisted of Baptists, Quakers and Anglicans. They were then relieved of responsibility in the maintenance of the established Congregational Church, but were required to support some church. Discipline became very severe in the colonies. The name "Puritan" soon began to fall into ill repute. A reaction soon set in against this Puritanical austerity, and many people assumed a more liberal attitude. The liberal group secured control of Harvard College. When Yale College was founded in New Haven (1701 A. D.), the conservative influence settled around it.

*10. Strife among the Churches.*

The hostility of the Congregational Church toward Quakers and Baptists has already been noted. Within the various denominations further divisions arose over such questions as the freedom of the will. There was little co-operation among the scattered local churches. Division bred confusion of thought, bigotry, and, finally, indifference toward all religion.

*11. The Influence of Calvinism.*

The doctrine of predestination was taught by the Congregational, Reformed and Presbyterian Churches.

The New England Baptists did not hold to this doctrine at first, but were more inclined toward the position of the Free-will Baptists. Many people came to believe that they were not among the elect, because of the teaching of this doctrine, and became therefore indifferent toward religion altogether.

#### *12. The Influence of the Revolutionary War.*

During the Revolutionary War the churches were divided in their sympathy for and against England. The pulpits were hotbeds of revolt or of Toryism. The Quaker and Moravian pacifists were bitterly condemned by both other groups. English soldiers desecrated the rebel churches, and the colonial troops took revenge by desecrating the Tory churches. This bred a general disrespect for the church entirely. The back-wash of the war also lowered the moral and religious life. The influence of the French infidels and the deists and rationalists was also felt in breaking down the strength of the church in America.

## CHAPTER XXXII.

## THE REVIVAL OF FAITH.

1. *The Reaction of Pessimism.*

The logical result of rationalist and materialist teachings on the continent was not only a loss of faith on the part of a great majority of people, but also a questioning as to whether, after all, life had anything in it worth while. Schopenhauer (1788-1860 A. D.) taught that life and personality were evil and worthless, and that man's only hope could be found in complete self-annihilation. Such is the outcome of the loss of faith in an essential personal relationship between man and God, in which personal existence is glorified. But through the gloom of pessimism there shone the star of faith. Men were not to be given over to despair, but lifted aloft to God in hope and faith instead.

2. *The Return to Faith in Germany.*

Emperor Frederick II. of Germany (1740-1786 A. D.) was in full sympathy with the teachings of the deists and free-thinkers. Encouraged by their ruler, these men made the destruction of faith nearly complete in Germany. It was then that a great theologian arose in Germany by the name of Schleiermacher (1768-1834) who tried to remove the objectionable features that stood in the way of faith for the rationalists. Although many things he taught can not be accepted by Christians, this one thing is significant about the work of Schleiermacher. He led the way from ration-

alism back to an interest in a study of the Scriptures. He also taught the importance of feeling, as opposed to certain followers of Kant who had wiped out almost entirely the call of the heart in their deification of reason.

Schleiermacher stands midway between the rationalists and those who accept the gospel of Christ. He claimed that human reason can not be regarded as an infallible judge for faith. He also opened the way for others to fall back upon the infallible word of God. A return to orthodox Christianity soon took place. It must be noted that these different theories and positions also flourished side by side, and may be found in various churches even to-day.

Neander was a disciple of Schleiermacher. He wrote a great church history. When Strauss attempted to revive rationalism, he wrote a book entitled "Life of Jesus," in which he endeavored to explain away the miracles of Christ as mere myths. Neander replied to Strauss with a book bearing the same name, in which he maintained the truth of the gospel, including the miracles of Christ. In the year 1817 A. D., Harms issued a declaration against rationalism. It was directed against the worship of reason and conscience in place of God. He taught that hell and the devil are to be reckoned with instead of being taken away from the beliefs of the church. Just as the rationalists tried to replace the mystics, so in turn the pietists, who were successors to the mystics, fought the doctrines of rationalism.

### *3. Biblical Critics in Germany.*

While the evangelical teachers in Germany were bending forth all of their energies in leading the people back to faith in the gospel, several of the uni-

versities harbored scholars who taught peculiar doctrines in which they criticized the Scriptures. Certain teachers in the University of Tübingen tried to prove that the four Gospels in the New Testament were not of apostolic origin. Their chief attacks were directed against the Gospel of John. The apostolic authorship of most of the Epistles was likewise contradicted. The leader of their school was F. C. Baur (1826-1860 A. D.). Their critical method was also applied to the Old Testament under the guidance of Wellhausen.

#### *4. The Return to Faith in England.*

The return to faith took place in England at an earlier date than in Germany. The English people, under the influence of the skeptics, had fallen into irreligion. Even the universities became indifferent toward the higher ideals of life. But a group of young men who were students at Oxford University became interested in a study of the Scriptures. Among them were the Wesley brothers and George Whitefield. In 1728 they organized what was called the "Holy Club" at Oxford University. Entering the ministry, they found the church cold and indifferent, even opposed to the life of the Spirit. Many people were so disinterested in religion that they remained away from the church altogether. Opposed within the church, and aware of the fact that many people could not be reached through the church, these young preachers proclaimed the gospel in the streets and on the hill-sides. They were willing to risk the danger of unpopularity and of being called fanatics and moss-backs. But they preached the gospel so far as they were able to understand it. The greater the opposition against them, the more determined they became

to preach it. The multitudes began to respond to the gospel call. These men labored, not only in England, but also in America. They were encouraged by the work which Jonathan Edwards was doing in America. In this revival may be found the origin of the Methodist Episcopal Church. John Wesley never left the Church of England, and protested against the formation of a new denomination. Trouble arose when he stated that bishops and elders in the New Testament sense were identical. He had been ordained as a presbyter in the Anglican Church and proceeded himself to ordain a bishop in America. This caused a stir in the Anglican church, but the separate organization of the Methodist Church was not fully completed until after the death of Wesley. It is interesting to note that, in the development of Methodism, these people returned to a recognition of a difference between elders and bishops, against which Wesley himself protested.

#### *5. Methodism and the Social Movement.*

Wesley was handicapped in his work by the absence of trained preachers, as well as by the poverty, ignorance and immorality of the people. He was called upon to minister to the physical needs of the people. He was willing to preach the gospel to the poor and outcast. He organized schools for the study of the Bible, and tried to educate the people in every way possible. His work included a ministry of humanitarianism and mercy. He served, not only as a preacher, but also as a social worker and reformer. Although the Wesleys and Whitefield were interested in social welfare, they very wisely insisted upon the need for individual salvation for every person. They believed in both salvation and service,

*6. Principles of Methodism.*

Among the outstanding principles of Methodism are evangelism and an efficient, authoritative and methodical organization. They hold to sanctification and a witness of the Spirit. They practice infant sprinkling, and observe the Lord's Supper once every three months, although Wesley himself said that it ought to be observed weekly on the Lord's Day. Although Wesley himself claimed that there is no distinction between the elders or presbyters and the bishops in the New Testament sense, the Methodist Church organized for efficiency, and maintains the old Episcopal system in which the bishops wield control over a given territory. The Methodist Church holds to the Apostles' Creed and to the thirty-nine articles of faith accepted by the Anglican and Protestant Episcopal Churches. At present its aggressive organization is a close competitor with the Roman hierarchy.

*7. The Revival in America.*

The first great revival in America took place before the Revolutionary War. Jonathan Edwards was the great preacher who, in 1733, began to move the people out of their religious indifference. This occurred about the same time that Whitefield and Wesley were calling sinners to repentance in England. Soon the great revival swept over all the colonies, and religion took an emotional slant. Many wild and exciting experiences were witnessed, and on the great wave of emotion multitudes were swept into the church. But the revival divided the churches. Some of them were in favor of the revival, and others regarded it as coming from the devil. Ministers were excluded from their churches, students were expelled from the universities and many others put out of the church because they

believed that much religious good would come about as a result of the revival.

#### *8. Result of the Revival.*

Many churches were divided as a result of the revival, but, on the other hand, multitudes of people who were formerly indifferent to religion joined the churches. With the increased division within the church, it soon became impossible for any one denomination to secure control of the government. Toleration was necessary, and all became free to worship God according to the dictates of conscience. But it is obvious that unity and toleration could have gone hand in hand, had the colonies insisted on keeping the church and the state absolutely separate. There was a change in the popular view of predestination.

#### *9. The Reaction of Infidelity.*

After the great revival, people once more began to drift from the church, as a result of the propaganda of infidels. Directly after the War of the Revolution in America, there were very few university students who were willing to be called Christians. There was a general lowering of moral life as well.

#### *10. The Revival in Kentucky.*

Early in the nineteenth century, a revival broke out in the Cumberland Presbyterian Church in southern Kentucky, and a renewed interest in religion was evident. Immediately thereafter a greater revival took place at the Cane Ridge Meeting-house, near Paris, Ky. The leader of this meeting was Barton Stone, a Presbyterian minister, who later identified himself with the movement to restore primitive Christianity. Over thirty thousand people were converted at this meeting, and throughout Kentucky and that portion of America a renewed interest in religion was manifested.

## CHAPTER XXXIII.

## THE RELATION BETWEEN ROME AND PROTESTANTISM.

1. *The Pope and France.*

At the outbreak of the French Revolution, the Bourbon kings had the hearty support of the Roman Catholic clergy. This fact, together with the rise of infidelity and skepticism, made all religion unpopular in France. During those bloody days the revolutionists not only fought against the priests whom they regarded as political enemies, but they stupidly attempted to throw God off of His heavenly throne. By the year 1789 A. D., the people had enslaved themselves to the dictatorship of human reason, giving it the place of authority which the pope had formerly held over the French nation.

The Roman Catholic faith was discarded together with its entire churchly system. When Napoleon became the emperor of France he attempted to restore the Roman Catholic faith. In 1801 A. D. he made a treaty with Pope Pius VII. In 1804 the pope crowned him emperor of France. But a quarrel soon took place between the pope and Napoleon, for which the pope was imprisoned. France then took possession of the papal states in Italy. After Napoleon was defeated at Waterloo in 1814, the pope regained possession of his states in Italy, and his authority was also restored in the church in France. His temporal power continued until the year 1870 A. D., when his states were absorbed into the kingdom of Italy.

*2. The Pope and the Bible.*

Pope Pius VII. (1800-1823), after his return to Rome as a free man, began a campaign against Protestantism. He encouraged the work of the Jesuits, who had been previously condemned by a former pope. He also condemned the Bible societies, and was opposed to having laymen read the Bible. This action, of course, would serve as a direct thrust against Protestantism, which depended upon the truth of the Bible for its foundation. In doing this, the pope was more intolerant than the one who excommunicated Martin Luther, inasmuch as during the days of Luther thousands of Bibles were in use all over Europe, and the pope had consented to their being read, although written in the Latin language.

And not only Pope Pius VII., but also his successors, would not permit the laymen to read the Bible. Pius IX. (1846-1878) tried to conquer more territory for the papal states, but his effort was a failure. He became more conservative and intolerant than his predecessors. In 1854 he issued a new dogma of the immaculate conception of the Virgin Mary. This doctrine has been mistaken quite generally by Protestants as referring to the conception of Jesus. But it does not. It teaches that, by a divine act of God at the conception of Mary herself, she was made free from the taint of original sin. The pope also opposed marriages performed by other than Catholic priests, and also sought to regain control over the educational system.

*3. The Infallibility of the Pope.*

In the year 1869, Pope Pius IX. called a council at the Vatican in order that it might declare as eternally true that the pope can not make a mistake in

what he proclaims to be the doctrine of the church. This is known as the doctrine of the infallibility of the pope. Much opposition was registered against this new dogma, especially by the bishops from Germany, and also by some of the representatives from France and the United States. On the first ballot it appeared that enough votes could not be secured to declare it a dogma, although more than a majority of the representatives were in favor of it.

Before the second vote was taken, a rumor was circulated among the delegates that threats of murder had been made, and that most likely the bishops who opposed the doctrine might be put to death by violence. The opponents then fled from the city of Rome for safety. Thus the opposition was removed, and it was then a simple matter to pass the declaration which is now held as an essential principle of Roman Catholicism. How different was this declaration of Pius IX. from that of Gregory I., who insisted that no bishop, not even the bishop of Rome, should have supreme authority over the church as "universal bishop," to say nothing of putting forth a claim of superior wisdom and complete infallibility! But thus the church which claims she never changes continued to change and keeps changing, not only in her organization, but also in her doctrines. And now, not only is power and authority, but also "intelligence" in the church concentrated in the person of one man, the bishop of Rome, who became the head of the Church of Rome, which claims to have become the head of the church universal. This is truly an unusual claim, inasmuch as it required the approval of a council to make it authoritative, while the pope is supposed to know more about it all than even the vote of the councils, according to

the infallibility doctrine! But Protestantism can be more easily combated while the Roman Church has all power and intelligence concentrated under the authority of its head, a human being, the Bishop of Rome.

#### 4. *The Old Catholic Church.*

The bishops of Germany who were opposed to the new dogma and who were driven from the council by the rumor of assassination, were unwilling to be beaten into submission thus easily. Upon their return to Germany, they called a meeting at the city of Nuremberg, at which they issued a statement that the action of the Vatican council could not be considered valid in view of the method adopted to put it across. Döllinger was the leading Catholic theologian in Germany. He co-operated heartily in this protest against the underhanded papal method. His punishment was excommunication.

Another meeting was then called in the city of Munich, in which Döllinger lived. At this gathering a new church was organized, known as the Old Catholic Church. It tried to secure the co-operation of the Greek Catholic and Protestant Churches, but failed in the attempt. The Lutherans refused to co-operate because the Old Catholic Church placed authority in the hands of the councils of the church instead of in the Bible. It had overlooked the fact that Lutherans are quite devoted to the authority of the Scripture. Had the Scripture been made the basis upon which the Old Catholic Church was founded, it might have secured the co-operation of Protestants. But, failing to do this, it never made much progress.

#### 5. *The End of the Pope's Temporal Power.*

The temporal power of the pope was established by the Frankish King Pepin (752-768 A. D.) when he

gave the pope several states in Italy that he had seized during the war with the king of the Lombards. His successor, Charlemagne (774 A. D.), agreed to this grant of territory. The pope ruled as king over these Italian states until 1798, when he lost possession of some of his most valuable cities. After the battle of Waterloo he regained his lost states. But when Emperor Napoleon III. lost the throne of France the pope lost the protection of French troops. Thus it became a simple matter for King Victor Emmanuel, supported by the famous Garibaldi, to seize the city of Rome. All of the Italian states were then organized into a united kingdom of Italy. Thus was lost the pope's temporal power, which has not been regained up to this day, although the pope may at any time take aggressive steps to regain that lost power.

#### *6. The Pope and Protestant Germany.*

When the bishops who organized the Old Catholic Church in Germany were excommunicated and deprived of their offices, Bismarck objected and retaliated in several ways. In Germany the church was given money by the Government for its support. When the Old Catholic Church was organized, it, too, asked for a money grant. This made it necessary for the German Government to cut down its allowance for the support of the Roman Church. This decrease in the appropriation of money by the Government for the church aroused the anger of the entire Roman Catholic Church against Bismarck.

The German Government also interfered with the educational system, putting it into the hands of the state. The Jesuits were secretly at work trying to undermine and overthrow the German Government, and, because of their treacherous work, they were

banished from Germany and their schools were closed. The German clergymen were also required to secure their education at universities controlled by the state. Nobody was allowed to teach in the public schools who belonged to a religious order of any kind. In order to guard against the use of the church for treasonable purposes, every clergyman was required to take an oath to obey the laws of the Government.

Against this last order Pope Pius IX. stormed and raved, and then insolently issued a declaration that the citizens of Germany did not have to obey the laws of the land or submit to the will of the Government. Finally, in order to secure a favorable vote from the Reichstag for money for military purposes against its aggressive Romanist neighbors, the emperor had these laws modified, and later entered into a friendly relation with the pope himself. Thus does the religious authority in the foreign city of Rome wield his power over the governments of the world!

#### *7. The Pope becomes Liberal.*

In 1885 A. D. the pope changed his policy again and declared that men should have liberty of conscience and that toleration should be granted toward all the various forms of religion. He also declared himself in favor of the republican form of government. This was truly remarkable in view of his own religious despotism! But, then, republics are more easy to destroy and control than are empires over which rebellious kings and emperors may be ruling. This subtle policy may bear watching worthfully in order to discover the first aggressive steps that the pope may take in the future to force the Governments to submit again to his dictation! He also encouraged his subjects to remember the poor and needy and to

show an interest in social reforms. But, on the other hand, he registered his opposition against any theories that might interfere with the absolute rights of private property. Obviously, the church itself possesses too much property to allow any interference on the part of governments!

## CHAPTER XXXIV.

## AMERICAN DENOMINATIONALISM.

1. *European Faiths Transplanted.*

It was quite natural for the people who migrated from intolerant Europe, to bring their religious ideals with them to the shores of America. During the period of colonization, various sectarian interpretations of Christianity were given the right to express themselves. In almost every case, even on the part of those who had fled from Europe to find toleration and freedom for themselves in America, the denominational spirit grew in power, begetting oppositions, hatreds, divisions and eventually a lack of interest in religion. With the increase in denominations, it soon became impossible for any one of them to compel all of the citizens to recognize its authority. A state church became an impossibility in the United States.

2. *The Roman Catholic Denomination.*

Catholic churches were established by the Spaniards and the French in Mexico, South America, Central America, the southern portion of the United States, the Louisiana territory, the Mississippi Valley and eastern Canada. The English Roman colony founded in Maryland by Lord Baltimore was soon eliminated by the aggressive English churchmen, but the influence of the Roman Catholic Church is still very strong in the city of Baltimore. This may be due in part, as also in the city of Boston and other large cities in the Eastern States, to the more recent immigration of Cath-

olies from nations in which Catholicism predominates in Europe.

The many doctrines of the Roman Catholic Church are all contained in the Apostles' Creed, the Nicene Creed (with filioque), the Athanasian Creed, the dogmatic decisions of about twenty ecumenical councils, and in the *ex cathedra* utterances of the pope. They accept the apostolic and ecclesiastic traditions and every other observance and constitution of the Roman Church. While accepting the Holy Scripture theoretically, they agree to interpret it only according to the authority of the church. They accept seven sacraments, believing them essential for the salvation of mankind, although all seven are not for everybody. They are baptism, confirmation, the eucharist, penance, extreme unction, holy orders and matrimony. In addition to accepting the sacraments, they also receive the ceremonies connected with them as authorized by the "church." They believe that in the "mass" there is offered up to God a true sacrifice for both the living and the dead. They also believe that in the Lord's Supper the emblems are changed into the actual body and blood, together with the soul and divinity of Christ, and that Christ is received whole in the bread alone as well as in the wine.

Among the other beliefs regarded as essential are the beliefs in purgatory, prayers to the saints for intercession with God, veneration of the relics of the saints, the use and veneration of the images of Christ and His mother Mary, the use of indulgences, and others.

The "Holy Catholic Apostolic Roman Church" is acknowledged as the mother and mistress of all churches. The Bishop of Rome, or the pope, is re-

garded as the successor of Peter and as the vicar of Christ. They believe, according to the creed of Pope Pius IV., that no one can be saved without this true "Catholic" faith. They also believe in the two most recent dogmas of the Roman Church; namely, that of the immaculate conception of the Virgin Mary, and of the infallibility of the pope.

### *3. The Protestant Episcopal Denomination.*

The beliefs of the Protestant Episcopal Church in America are the same as those of the Anglican or the Church of England. Although this denomination is not divided as such in organization, there are two different points of view that ought to be noted. A large portion of its membership regards that church as part of the Catholic Church, holding that it is the English section of the Old Catholic Church. The others maintain that the Episcopal Church is identified with the Protestant movement, and is distinct and separate from the Catholic Church.

The essential beliefs of the Episcopal Church were laid down at a conference at Lambeth, England, in 1888 A. D. The four essentials of the Christian faith are considered to be as follows:

(a) The Holy Bible, both Old and New Testaments, should be regarded as the ultimate rule of faith, since it contains all things necessary to salvation.

(b) In addition, it holds to the statement of faith as specified in the Apostles' Creed and the Nicene Creed. The Athanasian Creed, which was formerly accepted as well, has been discarded.

(c) Two sacraments are recognized as instituted by Jesus Christ; namely, baptism and the Lord's Supper. Both are to be administered with unfailing use of the exact words of Christ and of the elements or-

dained by Christ. But nothing is stated in regard to the exact mode and the subjects for these ordinances.

(d) They hold to the historic Episcopate.

The Episcopal Church believes that it holds a good ground for the basis of the unity of the church on the above platform. It does not quarrel with the ancient Roman Church, but merely with the abuses of mediæval Romanism. They lean strongly toward the position of the Greek Catholic and the Old Catholic Churches. Unlike the Roman Church, authority is centered, not in the successor of the one apostle Peter, but in the school of apostles, or councils which determine authoritatively for that church what the essentials of faith should be.

#### *4. The Congregational Denomination.*

The Congregational Church in the United States is the product of the merging of two religious forces from England; namely, the Independents or Separatists and the Puritans. In England the Puritans were opposed to any separation from the Anglican Church, but intimate association during the colonial period in Massachusetts drew both groups into close fellowship and final union.

Although a super-organization exists in this church with which the local churches may affiliate, the local churches are free from ecclesiastical control. The ministers are not thought of as priests who stand between God and man, but as religious leaders of the church. The early Congregational Church was mainly predestinarian, but it gradually gave up this Calvinism and stressed the free will of man to choose. The so-called baptismal controversy revolved about whether the children of non-church-members should have the rite. Although this church holds in the main to evan-

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gelical Christianity, it stresses the historic interpretation rather than a clean-cut return to the essentials of Christian doctrine as specified in the New Testament.

The Congregational Church co-operated with the Presbyterian Church in its missionary program in the Middle West, but the centralized power in the Presbyterian organization gave it the advantage. The result was a growth of Presbyterianism rather than of Congregationalism in western New York and Pennsylvania and in Ohio.

#### *5. The Presbyterian and Reformed Denominations.*

These two denominations are so similar that they are nearly identical. The first Presbyterian group to gain a foothold in America was the Reformed Church in New York. It is true that the Scotch Presbyterians settled in Carolina previous to the Dutch settlement in New York, but that colony was exterminated. The Reformed Church holds to the decisions of the Synod of Dort, and the Presbyterian Church accepts the Westminster Confession of Faith. Both churches believe in the doctrine of predestination.

The essential beliefs of the Presbyterian Church are the sovereignty of God in the universe; the sovereignty of Christ in the salvation of men, the sovereignty of the Bible in faith and conduct, the sovereignty of the conscience in the interpretation of the Bible, regeneration as an act of God alone, faith also as a gift of God, those who are once saved are always saved. A recent change in the creed of this church declares that babies who die in infancy will be saved, and that the gospel offer of salvation is universal. Nobody but a minister is allowed to administer the sacraments. Those who wish to become members of the church are examined as to their Christian life and belief, but are not re-

quired to give their assent to the creed of the church. They practice the sprinkling of infants, and generally invite all evangelical Christians to share with them the Lord's Supper.

#### *6. The Lutheran Denominations.*

Perhaps no group of Christians is more divided into synods and sects than is the Lutheran Church. The German Government did not permit these divisions to take place in that country, but when the people migrated to America they were free to express themselves religiously as they desired. Some twenty-four Lutheran denominations and synods sprang into existence. These hold mainly to the beliefs of the Augsburg Confession of Faith. Recently a number of these churches joined in the formation of the United Lutheran Church.

#### *7. The Methodist Episcopal Denominations.*

The evangelical revival in the Church of England and the spiritual efforts of the Wesleys and Whitefield inspired the rise of the Methodist Episcopal Church. There are about seventeen different Methodist denominations in the United States. The two chief divisions of this church are the northern and the southern branch. The division, like that within the Presbyterian Church and the Baptist Church, grew out of the slavery issue.

The Methodist Church holds essentially to evangelical Christianity. Its doctrines and discipline are stated in the Book of Discipline and in the Thirty-nine Articles, which are also received by the Episcopal Church. Almost from the very start, this church was opposed to Calvinism. It has adopted the practice of sprinkling infants for baptism, and observes the Lord's Supper every three months. The churches have the

power to enforce discipline on their members. Before being admitted to fellowship, the candidates are examined by the authorities of the church in order that their fitness may be ascertained. They are put on six months' probation. The organization of the Methodist Church is episcopal.

#### *8. The Baptist Denominations.*

The Baptist Church in New England was at first opposed to the Calvinistic theory of predestination, but later this denomination adopted Calvinism into its faith. The Baptist Church is congregational in polity. Their principle beliefs are: the sufficiency of the Bible as the rule of faith and practice, freedom for each individual in the interpretation of the Bible, humanly formed creeds are not binding on the church, the baptism of believers upon their confession of faith in Christ as the Son of God, the rejection of the sacramentarian idea, baptism as a mere symbol of regeneration, salvation preceding baptism, and the complete separation of church and state. They insist on belief in the divinity of Christ as essential to the faith. They also hold to the old law as well as to the gospel. They pass on the fitness of candidates for church membership before receiving them into that fellowship.

According to Dr. Newman, the Baptists and the disciples of Christ are in practical accord with each other in matters of doctrine with the exception of the following points: The Baptists do not believe that baptism is for the remission of sins, whereas the disciples of Christ hold to the Scriptural teaching regarding the association of this ordinance with the remission of sins; the Baptists reject the view that faith is exclusively an intellectual act of belief in the divine sonship of Christ, whereas the disciples of Christ

insist that faith springs forth, not from some special revelations, but rather from an intelligent perception of the truth as it is in Jesus, and that it also involves the wholehearted committal of the will of the individual person to the will of the Christ; the Baptists emphasize the emotional element in conversion, whereas the disciples of Christ stress the intelligent working of faith; the Baptists hold mainly to the predestinarian view of Calvin, whereas the disciples of Christ believe in the freedom of the will.

#### *9. The Unitarian Denomination.*

The Unitarian denomination divided from the Congregational Church because they confessed the Father alone as God and rejected the doctrine of the deity of Christ. They view Christ more from the standpoint of Arius. The first Unitarian Church in America was King's Chapel in Boston, which since 1785 omitted all reference to the Trinity and to the deity of Christ. The warfare between the Unitarians and the Trinitarians began when Rev. Ware was elected to the chair of theology at Harvard University, inasmuch as Mr. Ware held Unitarian views. After the publication of a pamphlet entitled "American Unitarianism," the orthodox churches of New England were stirred into action and began to throw out the heretics. In 1825 the American Unitarian Association was organized. The church rejected Calvinism and emphasized the love of God as the heavenly Father. It believes in the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character and the progress of mankind onward and upward forever.

#### *10. The United Brethren Denomination.*

Philip Otterbein was a member of the Reformed Church when he came to America. But he underwent

an emotional experience and shortly thereafter began to advocate the doctrine that it is necessary to have a change of heart in order to be saved. This change of heart was not considered an intelligent change or redirection of the will to conform with the will of God, but rather an ecstatic and emotional experience. Instead of believing that the spirit of God works through an intelligent understanding of the Scriptures, they looked for the spirit of God in visions and dreams and in supernatural manifestations.

In 1800 A. D. a conference was called in Maryland, and Otterbein was elected a bishop of the church. Those who followed these new principles became known as United Brethren in Christ. In 1815 a new church was organized which held to the Arminian as opposed to the Calvinistic doctrines, and which stressed the regenerating and sanctifying power of the Holy Spirit.

## CHAPTER XXXV.

## THE PROTEST AGAINST DENOMINATIONALISM.

1. *The Rise of the Protest.*

At the beginning of the nineteenth century there arose a protest against the uncharitable divisions within the household of faith. This protest took form in different movements, simultaneous, independent and unknown to each other. Among the Methodists was James O'Kelly, of Virginia, who was at that time preaching in the Carolinas; among the Presbyterians, Barton Stone, of Kentucky, leader of the great Cane Ridge revival at which over thirty thousand people were touched by the gospel message; among the Baptists, Abner Jones, of Vermont. All of these men rejected the various sectarian names, rejected Calvinism and took the Bible as the all-sufficient rule of faith and practice.

2. *The Need for Unity.*

Christian unity was considered essential to the salvation of the world. Religious and ethical conditions at the opening of the nineteenth century were appalling. Infidelity and laxity in morals were everywhere evident. In 1795 there were scarcely a half-dozen students at Yale University who were willing to consider themselves Christians, and the same conditions prevailed at other colleges. Even among the preachers, drunkenness was common. The little Christianity then feebly lighting the world was confined to antagonistic creeds and mutually exclusive sectarian

organizations. The great sin of the church was division.

3. *Thomas Campbell and Christian Unity.*

Thomas Campbell, even before coming to America, thought that divisions within the church were not only unwise, but actually sinful, since they denied Christ as Lord. He was licensed to preach in the Old Light, Anti-Burgher, Seceder, Presbyterian Church. On his arrival in America he found that the divisions in the Presbyterian and other churches were even more pronounced than in Europe. One Sunday he invited all Presbyterians, without consideration for denominational differences, to partake of the Lord's Supper together. For this he was severely censured by the presbytery. Although later released from the censure, he found it necessary to present to the synod a formal renunciation of its authority.

4. *The First Association for Christian Unity.*

Campbell then held meetings in schoolhouses, barns or in any other available place in which men could assemble. A large company of believers followed his leadership in Washington County, Pa. On Aug. 17, 1809, a committee of twenty-one members was appointed to draw up a program for an association for Christian unity. Thomas Campbell was the chairman of this committee. The association was named "The Christian Association of Washington, Pa." It adopted the "Declaration and Address" of Thomas Campbell. This was not a new denomination, inasmuch as the members of the association all retained their membership in their own churches.

5. *Alexander Campbell Comes to America.*

Alexander, the son of Thomas Campbell, was still in Scotland at the University of Glasgow. On his

arrival in America he discovered that his views agreed practically with those of his father.

#### *6. Rejected by the Presbyterians.*

Aiming to keep the association from becoming a church, they sought fellowship within some denomination, when by exclusion the denominations had made the members seem to be forming another sect. Thomas Campbell had come out of one kind of Presbyterianism, only to apply at another synod for admission. This was done to the synod at Pittsburgh, against the advice of his son. But that presbytery would not receive him, and refused to fellowship the association.

#### *7. The Reformation Gets Aggressive.*

This rejection proved to him that the contention of his son was right, and that the problem of Christian unity was far more difficult to solve than he had supposed. The reformers then launched into an aggressive campaign against sectarianism, and defied them all to prove their justification for denominationalism and its practices, according to the New Testament. A verbal warfare was started against the unscriptural practices of the sects. This stroke embittered their opponents, and the avenue to admission was thenceforth closed in the Presbyterian Church.

#### *8. The Church without a Denominational Yoke.*

Deprived of fellowship with a denomination, this group of Christians realized that they could have fellowship in a local church of Christ without the approval of some presumptuous superorganization. They could be members of the church of Christ without alignment with any particular sect. In fact, the true church of Christ is undenominational. The first church of this type was organized at Brush Run, Pa., May 4, 1811. From the beginning, the Lord's Supper was

observed every first day of the week according to the practice of the apostolic church.

Wishing to conform with Scriptural beliefs and practices, the question of baptism was soon studied anew. They learned from the New Testament that Christian baptism is the immersion of a believer upon the confession of his faith in Jesus Christ the Son of God. Accordingly, the Campbells and others were immersed by Matthias Luce, a Baptist minister. Inasmuch as infant baptism was found to be unscriptural, it was abandoned. They remained stedfast in their Christian freedom, but found that freedom in obedience to Christ and His will as it is infallibly revealed in the New Testament.

### *9. Union of the Reformers with the Baptists.*

Being drawn into close sympathy with the Baptists, the reformers sought fellowship with these Christian people. In the year 1813 they made an agreement for union with the Baptists on condition that they would not have to submit to the Philadelphia Confession of Faith. They were admitted to the Redstone Association of Baptist Churches, although the following essential differences remained. The reformers objected to the practice of examining candidates for baptism, since it was regarded as assuming the role of judge over men, and since admission into the church of Christ is a matter that must be settled between the individual and Christ Himself. The reformers also continued the apostolic practice of weekly communion on the Lord's Day. They did not regard the ordination of ministers to be necessary, believing as they did in the priesthood of all believers. Thus they openly rejected the doctrine of apostolic succession. They put complete authority in the New Testament

alone, although they also regarded the Old Testament as Scripture, but not of special authority for the Christians. They also rejected the doctrine of predestination.

*10. Advantage of Union with the Baptists.*

By uniting with a large body of Christians, such as the Baptist Church constituted, the reformers were able to secure a better hearing for their Restoration plea. But the Baptist ministers were suspicious of Alexander Campbell because of the differences already noted. They questioned his orthodoxy. They were unwilling to have him speak at their association meetings. But the people heard him gladly. On Aug. 30, 1816, at a meeting of the Redstone Association, Alexander Campbell delivered his famous sermon on the law, in which he drew a clear-cut distinction between the law and the gospel.

*11. Beginning of Opposition among the Baptists.*

In his sermon on the law, Alexander Campbell declared that the churches were not preaching pure Christianity, but were offering instead a combination of Judaism, Greek Philosophy and some elements of Christianity. He stated that it was his intention to preach nothing but the unadulterated gospel. This sermon marks the beginning of open opposition against him by the Baptist preachers. The common people who heard him declared that they were not accustomed to the view he presented, but that it certainly was Scriptural, and therefore ought to be accepted.

*12. Scriptural Authority in Union.*

The reformers did not propose to be led astray by any sentimental appeals, but saw instead the absolute necessity for securing a substantial basis for the unity of the church. This basis could be Christ alone, as

the author and finisher of the faith. He is the cornerstone. And the only basis for knowledge of Christ and His teaching is the New Testament. Therefore the authority of Scripture would have to be included in the basis of unity.

#### 13. *Early Reformation Literature.*

In the year 1823 A. D., Alexander Campbell began publishing the *Christian Baptist*, through which journal he proposed to expose error and proclaim the truth as it is in Jesus. In 1826 he published a new translation of the New Testament, and called it the "Living Oracles." This awakened increased opposition against him. Thus it was that he, in a way, anticipated the later revised version of the Bible. In the year 1830 he stopped publishing the *Christian Baptist*, and began a new journal known as the *Millennial Harbinger*.

#### 14. *The Reformed Baptist Churches.*

The reformers were excluded from the Presbyterian fellowship originally, and now were about to undergo a similar experience with the Baptists. In a debate on baptism with a Presbyterian minister, Campbell said as much against the Baptist view as against the Presbyterian. He declared that, according to the New Testament, men are baptized for the remission of sins. He was denounced by some of the Baptist ministers as a Unitarian and infidel.

In 1823 the Brush Run Church and the Campbells were forced out of the Redstone Association of Baptist Churches. They immediately applied for admission into the Mahoning Association. The Baptists were afraid of their slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Many of the Baptists differed in their views on the questions that were being discussed by the re-

formers. Some of the churches remained orthodox Baptist churches, but others more liberal came to be known as Reformed Baptists. At the meetings of the associations, controversy would arise in regard to the delegates. Finally the associations themselves divided into Regular and Reformed.

#### *15. The Creedal Test of the Baptists.*

When the reformers were first admitted into the Baptist Church, they were admitted with the guarantee that there would be no requirement in regard to accepting the Philadelphia Confession of Faith. The Redstone Association, being aware of the reformers' disapproval of creeds, decided that the easiest way to exclude them would be to require assent to the Philadelphia Confession. Other associations followed their action. Put out of one association, the reformers would join another, but by the year 1830 A. D. they were excluded from practically all of the associations of Baptist churches.

#### *16. The Delegate Convention.*

Thus it was that a denominational organization was able to exclude churches from fellowship by refusing to recognize officially appointed delegates to the conventions. The reformers, who were known as Christians or disciples of Christ, were from the beginning of their undenominational existence opposed to a delegated convention, because of the tendency to denominationalize the church through such an arrangement. Therefore their conventions became mere mass-meetings, having no authority over the local churches, and having no power whatsoever of either admitting or rejecting any local churches from fellowship. The sectarian spirit was eliminated by removing the organizational germ through which it might have developed.

*17. The Differences between Baptists and Christians Only.*

Among the numerous charges that were brought against the reformers, the following are of greatest importance. They taught the Scriptural doctrine that baptism is for the remission of sins, whereas the Baptist Church taught that baptism was administered because the person's sins had already been remitted. They taught that baptism could be administered to anybody who confessed faith in Jesus Christ the Son of God, and that no other examination of the candidates was either necessary or permissible. They rejected Calvinism, to which the Baptist Church was then committed. They believed that faith comes through hearing the word of God; *i. e.*, through an intelligent perception of the truth, rather than through some mysterious operation of the Holy Spirit. They refused to accept any creed except the Scriptures. They rejected the Mosaic law as binding on Christians and taught a difference between the law and the gospel. There is no special call to the ministry other than intelligence and character, and any member of the church, whether a minister or not, has the right to administer the ordinance of Christian baptism.

*18. The Movement in Kentucky.*

The name of the First Baptist Church in Louisville, Ky., was changed to the First Baptist Church of Christ, and later to the church of Christ. In Frankfort the church became known as the Reformed Baptist Church. Among the Baptists whose sympathies were with the reformers was Walter Scott, who outlined the first principles. He also declared that faith comes as a man's response to and acceptance of the gospel message, and that no supernatural experiences are neces-

sary for one to become a Christian. In other words, faith is the result of an intelligent perception of truth. Not only the Baptists, but also the Methodists and Presbyterians, welcomed this message with gladness. The old distinction between sacred and secular was also broken down, and the royal priesthood of all believers declared.

#### *19. The Great Revival in Kentucky.*

Early in the nineteenth century, Barton Stone, the minister of the Cane Ridge Presbyterian Church near Paris, Ky., protested against the Calvinistic doctrine of predestination. In 1803 he withdrew from the Lexington Presbytery and was then excommunicated from the Presbyterian Church. He organized the Springfield Presbytery, but dissolved it in 1804, calling the church a Christian Church and declaring that all denominational names and practices should be surrendered in the interest of Christian unity. When Barton Stone began to preach the Scriptural doctrine of baptism by immersion for the remission of sins, many Baptists in Kentucky were attracted to his movement. Whole associations dropped the name "Baptist" and took the name "Christian." At the time of the great Cane Ridge revival, thirty thousand people were touched by the gospel message, and the irreligious conditions in Kentucky were changed.

#### *20. The Reformers Unite.*

In the year 1835 A. D., at a great historic meeting in the city of Lexington, Ky., the followers of these two movements for Christian unity on the Scriptural basis met and cast their lot together. They were known as Christians or disciples of Christ, and refused to align themselves with any sectarian program or to adopt any sectarian creed. They insisted that the

only possible basis for unity among the followers of Christ is a return to the simple apostolic church, with its beliefs, practices and life, as this is revealed in the word of God. A few of the followers of Barton Stone were unwilling to join the union, and they became known as the "Christian Connection" or the "Christian Denomination." They practice open membership and commune monthly. They never made much progress, and at present their constituency numbers about one-fifteenth that of the churches of Christ.

21. *The Civil War.*

During the Civil War the disciples of Christ retained their unity in the spirit of Christian freedom. Mr. Campbell declared that he was opposed to slavery, but was not an abolitionist. The church did not "take sides" in the war, but adopted somewhat of a pacifist position, declaring all war to be wrong. At the convention of 1863 they passed resolutions declaring their loyalty to the Government, but nevertheless wisely refrained from letting the church dabble in questions of a political and economic nature.

22. *Later Religious Journalism.*

In 1866, Alexander Campbell died. His spiritual successor was Isaac Errett, who founded the *Christian Standard* the same year. This paper championed the cause of progressive Christianity as opposed to the views of the *Gospel Advocate*. The two present outstanding journals of the Restoration movement are the *Christian Standard* and the *Christian Evangelist*.

## CHAPTER XXXVI.

## THE FUTURE OF THE CHURCH.

*1. Christian Education.*

Replacing the teaching of the catechism, a new movement arose, known as the Sunday-school movement. The purpose of these schools, which were connected with the church, was to instruct the children and adults in the Bible. Their origin may be traced to the effort of Robert Raikes to teach the children of Gloucester, England, reading, writing and arithmetic. The Bible was used as a reader. Verses from the Bible were memorized, then portions of the Scripture taught as disconnected stories, and later a definite course of study was arranged. Graded lessons were shortly introduced. Special departments of religious education were organized in different universities, and directors of religious education were prepared for specialized work.

*2. The Tendency to Centralize.*

Although the evils of an authoritatively centralized church government are apparent to all students of church history, the current tendency in the various churches is to fall into the old error. The Roman fever in the Anglican and Protestant Episcopal Churches marks the extent to which this tendency has been carried in those churches. The recent movement to secure bishops for the Lutheran Church likewise indicates the trend of organization. The effort to unite into one official board the missionary activities of some

of the churches, and to give such board power over the local congregations, marks the growth of the spirit of ecclesiasticism even among the free churches. The union of the Presbyterian, Congregational and Methodist Churches of Canada into the United Church of Canada, which can speak authoritatively for the local churches, indicates the course taken in the American British Dominion. Journals which are published in the interest of that church specify that they are published by the "authority of the United Church."

This tendency may be accounted for in two or more ways. In the social and economic organization of America, while evading the anti-trust laws, many business interests form "mergers" which endeavor to secure absolute control of industry. This influence is felt within the churches. Then, too, the propaganda that is being pushed vigorously in America by the Roman Catholic Church has borne its influence upon this growing tendency in Protestantism. Associated with the world empire, that is the hope of one school of politicians, may be found the universal empire of the church, within which all Christians may eventually be forced to put their membership. The increasing interference by the church in the affairs of the state indicates a leaning toward the eventual rule of the state by the church and the union of the church and state. This is regarded as a progressive view in modern religion, but is really a mere reversion to the old idea of the Roman Church of the Middle Ages.

### *3. The Tendency to Commercialize Religion.*

The success of the modern church is generally rated by the amount of money it can raise for its annual budget and by its investment in property. How far removed this rating is from that of the apos-

tolic church of Christ! In advertising the sale of church bonds running into millions of dollars, the religious "go-getters" wrote into their advertisements this statement: "Buy Bonds and Let God Come to Broadway!" How different from the words of the apostle: "Thy money perish with thee!" In addition to this rating of churchly success in terms of big finance, the church itself is going into the real-estate business. The reaction against a churchly control of vast areas of property has already taken place in Mexico. The Government of that nation recently enforced the constitutional provision that all church property shall become the property of the state. Undoubtedly, the failure of the Interchurch Movement may be attributed in part to the effort to conduct the work of the church according to the business principles of the big trusts and mergers, as well as to the interference of religion in that movement in the politics and social theories of the day.

#### *4. The Modernist Movement.*

Another destructive tendency in the modern church is the so-called modernist movement with its latitudinarian program. The essential faith of modernism embodies the following principles: The ability of man to work out his own salvation, indifference toward loyalty to Christ as the author and finisher of faith, the revelation of Christ as still in process, Jesus as a mere man with upright character who serves as an example for conduct, the unreliability of the Bible, the reliability of human reason and wisdom. The result of this program will undoubtedly be a decadence of interest in religion and the direction of that interest toward a moral life without the religious sanction and toward the progress of a churchly machine. But

already a reaction has set in within the church against the modernist program, and with due diligence the gospel of Christ may again be emphasized as the message of the church. This movement is the hope of the church to-day.

#### 5. *The Challenge to the Church.*

The great challenge that comes to the church of Christ to-day, in view of these current tendencies, is to return whole-heartedly to the faith delivered once for all to the saints, as this is found infallibly recorded on the pages of the New Testament.

THE END.





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